

The Way of Peace p. 55
Good Things for
SINNERS

as Sinners
Great Joy for

SAINTS

Now are No find p. 41. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
Or a Word to the World, and Two

to those that are chosen out of the World
Can not be

Wherein is held forth, First, the sweet ten-
ders of Grace from the Father, through the Son,
to all dejected Sinners. He invites them, he
Wooes them, he entreats them; nay, he Be-
seeches them to accept of Mercy.

In the second part of this Book, called, Two
Words to those chosen out of the World, the
Saints are spoken to under their several Forms;
taking notice first of the things commendable
in them; and in the second place reproving
them for things amiss among them.

With a short Propheisie of the downfall of
Presbyterie, } Anabaptismy, } and
Independency, } Vain Notions, } Freewill.

With a brief description of a true Church-state
against which the gates of Hell shall not prevail; it being
founded upon a Rock, it will stand against all waves and
Storms that either Men or Devils can raise against it.

I will give you all one Heart, and one Way.

Then the Lord shall be one, and his Name one.

By Robert Parnol.

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A Spirit or Aetherial
under the Coat of a woolen
Millinery or Laker. 7/ 645

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A World to the World, and Two
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In the second part of this Book called Two Words to those chosen out of the World, the Saints are taught to order their several Formes taking notice first of the things commendable in them, and in the second place reproving them for things which are in them.

[illegible]

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To the Reader

Courteous Reader,



shall in few Words give thee a just account why I have written this little Book. In these latter dayes many Books are published; some good and wholsome; but few to ends not Carnal; for with every man is imperfection more or lesse: I must own it also. Yet I faithfully professe, that had my Credit or Advantage been my inducement hereunto, these thoughts had been buried in the womb; because I know I could reap no such fruit; or if I did, it were but vanity. He that gave me my being, hath given me a command to learn of him, not onely to love his People, but also to love his Enemies, Math. 5. 44.

God having kindled in me a love to you both Saints and Sinners, I have here written A Word to the one, and Two Words to the other. Rom. 1. 14. I am debted to the Greek, and to the Barbarian both to the wise, and to the unwise.

And to thee fellow sinner is the first Word; because I see many of those that undertake to teach thee, shutting the door of the Kingdom against thee; and instead of the Gospel of Christ, they preach to thee Molock, as trust Elias, and that in the letter. The things I lay before thee, and commend unto thee, are such, and only such, as I my self have past through, and found abundance of comfort in. And looking upon that place, 2 Cor. 1. 4. I finde it my duty to endeavour to comfort others with the same comfort wherewith I my self have been comforted of God and

Expect not here a pleasing method, sugred words, nor Scholasticall expressions; for that savours more of the wisdom of man, then of God. Though it be not Scholastick, yet if thou findest it authentick, let it have acceptance with thee. First read, and then judge of what I have said; and the Lord that hath power, give thee understanding in all things.

In the first part of this Book, called, A Word to the World, is held forth in few words the sweet tenders of grace from the

To the Reader.

Father, through the Son, to the poor dejected Sinners, wherein God invites, calls, woos, and intreats them to be reconciled to himself. He answers all the Objections that lie in the Way, he useth very strong & powerful Arguments: He not only saith, but swears he delights not in the death of a sinner, Ezek. 33. 11.

In the second part of this Book, called Two Words to those chosen out of the World; I my self having had communion with the Saints in each of those forms, more or less, their principles and practices I have in some measure weighed, examined, and tried, with an unbiassed affection: And I finde among all these (except those in this Book excepted) many excellent, sweet, and sound Truths, both in Doctrine and Discipline, Principle and Practice, worthy not only of Commendation, but also of our Imitation.

But notwithstanding there are many things that savour more of the flesh, then of the Spirit, among all these Assemblies, which are rather of mans invention, then of Gods Institution; as their knowing Christ, & Saints after the flesh, crying, Lo here, so there is Christ, and most in a sence building upon the sand, wherefore I have here prophesied of their fall; in which I mean not that they shall be without Church-order, but they shall have Pastors & Teachers, Elders and Deacons, Helps and Governments; But the ground of this Communion shall be spiritual Union. And when this day is dawned, & this Day-star risen in our hearts, Ephraim shall not envy Judah, nor Judah vex Ephraim; Presbyterians shall not so bitterly cry out against Independents, nor Independents have such hard thoughts of the Presbyterians. Yea, they will be ashamed to own one another by these fleshly titles; but look upon and love one another as Christians, members of the same Body, heirs of the same promise, children of the same Father; Having all the same Spirit, all clothed with the same Robe, inclined to the same work, ruled by the same Word and Spirit; and so their love to each other, shall sort from this union in the Spirit. And against this Church-state the gates of Hell shall not prevail, and

A Word to the WORLD.

THAT sin had its first entrance into the world by *Adam*, we all know; what Sin is in its own nature most of us do know: But that Sin is clearly taken away by the second *Adam*, *Iesus Christ*, that very few do know.

Poor sinner! why dost thou lie groaning? Come along with me, and hear *Christ* thy Lord speaking to thee.

Quest. What is that that doth so trouble thee?

Ans. Oh my sins, my sins.

Quest. What is sin?

Ans. The breach of a Command, or the transgression of a Law.

Chr. Though thou hast broken this Law, yet consider that there is one to be found that hath kept it; First, in thy nature; Secondly, for thee, and imputes the keeping of it to thee, as really, as if thou hadst fulfilled it thy self. Art thou a sinner? *Christ* saith, He came to call sinners, and why not thee?

Sin. Oh but I am one of the greatest of sinners.

Chr. Yet consider what the Lord saith in these Scriptures, *Joh. 1. 29.* Behold the Lamb of God that taketh away the sins of the world. *Ioh. 3. 16.* God so loved the world, that he sent his only begotten Son, to take away the sins of the World, *1 Tim. 1. 15.* He came into the world to save sinners, of whom I am chief.

Obj. Oh! But though he came to save sinners, it is a question whether he died for all sinners, and therefore I question whether he came to call me, or to take away my sins; I see no ground why I should believe; nay, I cannot believe, Faith is too high a thing for me to attain unto.

Ans^r. But consider, God is the alone worker of it, Heb. 12. 2. And when thou lookest upon Faith, and seest it too hard a thing for thee; yet consider, that nothing is too hard for God, who hath undertaken to work it.

Object. If I could see a promise, wherein God hath promised to work it, that were something.

Quest. What art thou? A Jew, or a Gentile, Scythian, or Barbarian?

Ans^r. I am a Gentile, a sinner.

Chr. Then these promises are for thee; see Mat. 12. 21. Rom 15. 12. In him shall the Gentiles trust.

Sin. But the Gentiles do not, neither shall they believe; therefore if I could see my name written in Scripture, and a promise made to me in reference to that name, then there were hope indeed.

Chr. Thou art just like Thomas Joh 20. 25. Except I shall see his hands, the print of the nails, and thrust my hand into his side, I will not believe: Well faith Christ, thou shalt see the print of the nails; reach hither thine hand, &c. Wilt thou see thy name in Scripture indeed?

Sin. Yea, with all my heart; But I fear it is not there.

Chr. Why doubtest thou? all things are possible to him

him that believes: *Wilt thou see thy name? Then what is thy state? How is it with thee?*

Sin. My state is miserable, I am full of blindness and ignorance, and can understand nothing in a spiritual way.

Chr. Here is thy name then recorded, Isa. 50, 10. Who so walketh in darkness and seeth no light, let him trust in the Name of the Lord, and stay upon God.

Sin. But I am dead almost; my heart and my flesh do fail me.

Chr. Why, canst thou read the beginning of the verse (with David) and not the latter end of it, and God is the strength of my heart, and my portion for ever, *Psal. 73, 26.*

Sin. But I am weak (saith another poor soul :) Where is my name?

Chr. The weak shall be as David, there is thy name?

Sin. But saith another distressed soul, I am quite dead, where is my name?

Chr. *Ephes. 5, 14.* Awake thou that sleepest, and arise from the dead, and Christ shall give thee light: *There is thy name.*

Chr. But Christ can give strength with his voice, as to Lazarus, Come forth, and he came forth.

Sin. Here is comfort for these indeed: But oh! that you could shew me my name in Scripture, and God speaking to me by name; then I should believe, and rejoyce with joy unspeakable, and full of glory.

Chr. Well: What is thy name?

Sin. Rebel; That is thy name, for I have rebelled against the Lord ever since I was born; I have lived in a continuall breach of every command.

Chr. Yet behold thy name? Psal. 68. 18. Christ hath received gifts for men, yea, for the rebellious, that the Lord God might dwell among them. Read thy name in every promise, endeavour to see thy name inrolled in the book of Life, where all the Devils in Hell, and all wicked men in the world can never blot it out.

Sin. Oh! saith another poor distressed soul, I have no minde nor heart to seek after God, where is my name?

Chr. Isai. 65. 1. I am found of them that sought me not, There is thy name; though thou wilt not seek for him, yet he will seek and find thee.

Sin. But I cannot believe; Where is my name, saith another?

Chr. 2 Tim. 2. 13. If we believe not, yet he abideth faithful, he cannot deny himself.

Sin. 1. But I have called and cried for mercy, and that often, yet God would not answer me; Where is my name?

2. Saith another, Others have prayed for me, and the Lord gave them an answer. He was not sent to save me; Where is my name?

3. A third poor soul steps in, and saith, I spake with the Lord, as it were, and he told me I was a Dog, and the dogs have nothing to do with Childrens bread; oh, where is my name?

Chr.

Chr. Will you see all your three names together?
 Sin. Oh! that it might be so, faith the troubled
 soul.

Chr. Then read, and well consider that, *Mat. 15. vers. 22, 23, 24, 25, 26, 27, 28* And behold, a woman of *Canaan* came out of the same coast, and cryed unto him, saying, have mercy on me, O Lord, thou Son of *David*: but he answered her not a word. There was the first step of his denial.

Secondly, *His Disciples came and besought him, saying, Send her away, for she cryeth after us. But he answered, and said, I am not sent, but unto the lost sheep of the House of Israel.* There is the second branch of his denial.

Thirdly, *Then came she, and worshipped him, saying, Lord, help me: But he answered, and said, It is not meet to take the childrens bread, and cast it to dogs.* There is the third branch of his denial.

And she said, Truth, Lord yet the dogs eat of the crumbs that fall from their Masters table. Then Jesus answered, and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt.

Oh the unsearchable love of a tender Father to a prodigal Son!

To sum up all in a word; Search diligently in what state thou standest, examine well thy present condition what it is: and when thou hast found out the true temper of thy soul, that thou canst truly say, Thus and thus it is with me, then search the Scriptures, for they were written for thy learning; and thou shalt finde, upon serious considera-

tion that some one or other of the Saints (gone before thee) hath been in the same condition, and yet hath found mercy; Then thou wilt break forth with *Paul* and say, *There is no temptation hath befallen me, but such as is common to all men; and the Lord will deliver me,* 1 Cor. 10. 13, &c. Are thy sins so many that thou canst not look up? so it was with that precious Saint *David*, *Psal.* 40. 12. and 8. 4.

Dear friend, who ever art thou that readest these words, let me tell thee, I speak by experience, I have been in so sad a condition, even as it were in despair; And when I have read or heard these words, that such and such of the Lords own children were in the same condition; my heart hath begun to revive, and say, Well, the Lord hath dealt no otherwise with me, then he hath with such a Saint left upon record: now I see I am not alone in this heaviness, I cannot now say, *Was ever sorrow like unto my sorrow?* Lam. 1. 12. But now I can say with *Jeremiah*, Lam. 3. 32. *Though he cause grief yet will he have compassion, according to the multitude of his mercies.* I remember that sweet place of Scripture, 2 Cor. 1. 3, 4: *Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulations, that (saith he) we may be able to comfort them that be in trouble; by the comfort wherewith we our selves are comforted of God.*

Here by the way we may take notice, that it is a duty well becoming the Saints, to endeavour as instruments in Gods hands to comfort others with
the

the same comforts wherewith the Lord hath comforted them; *Come, saith David, I will tell thee what the Lord hath don for my soul.*

Again, Oh thou drooping sinner, listen a little unto the voice of Christ, and thou shalt hear him calling to thee and saying, *Come, come unto me, all ye that are weary and heavy laden, and I will give you rest.* He calls thee, he intreats thee, he beseecheth thee to come in, and to be reconciled unto the Lord thy God.

See and consider well that Scripture, *1 Cor. 5. 20. Now then we are Ambassadors for Christ; as though God did beseech you by us, we pray you in Christs stead, be you reconciled unto God.* You see he is willing to have sinners reconciled to him, and that he doth manifest by many demonstrations, or evidences.

First, His patience towards thee all this while; he is long-suffering, not willing that any should perish *2 Pet. 3. 9. Rom. 2. 4. The goodness of God or the patience of God doth (or should) lead thee to repentance.*

Secondly, He doth manifest his willingness in that he hath made this the Master piece of all his works, to provide a Saviour for us; in sending his Son, and making him a curse for us; in this great work the Lord doth proclaim to all the world, *Oh all you people of the World, if I had not been willing to be reconciled to you, or rather to have you reconciled to me, (as I have for ever been) I would never have sent my dearest Son*
from

that this is the greatest work, all my other works are subordinate to this. *In this was the love of God manifested to us, that he sent his only begotten Son into the world, that we should live through him.* *1 Job 49.*

Thirdly, The Lord doth profess this to the people, that there is no one thing wherein he doth more glory, then to shew mercy to poor sinners, yea to his enemies, *Mic. 7. 18. He delighteth in mercy, Exod 34.* The Lords glory passed by, and what was that? *The Lord, The Lord, most merciful & gracious, long suffering, &c. pardoning iniquity, transgression and sin.* Here is my glory, Hence it is exprest, *Isai. 30. 18. Therefore will the Lord wait that he may be gracious, and therefore will he be exalted, that he may have mercy upon you.* So then the Lord doth account himself an exalted God, when he hath brought in a sinner to accept of mercy.

Fourthly, the Lord doth expresse his willingness even with a sigh (as it were) which doth much denote his willingness, *Deut. 5. 29. Oh that there were such an heart in them, that they would fear my Name, and keep my commands; and that for their own good too, for so the words follow, that it might be well with them, and with their children for ever.* Now these people had said before, *Whatsoever the Lord hath spoken, we will do. Oh that there were such an heart in them, (saith the Lord.)*

Fifthly, the Lord doth expresse his willingness with an oath too, & that the greatest that ever he took, *that*

that sinners shall not die, Ezek. 33: 10, 11. *As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: Turn ye, turn ye from your evil wayes; for why will you die O house of Israel? &c.*

Sixthly, God doth manifest his willingnesse in this, that above all other works, this work of believing on him is most pleasing to him; and our not believing is the greatest offence that we can give to God, Joh. 6. 29. *This is the work of God, that you believe in him whom he hath sent.* As if the Lord had said, *This doth please me better then any other work.* Let a poor soul come in, and rouse himself upon the love of God in Christ for reconciliation; this is a more glorious work then the conquering of a whole world. If you give all your goods to the poor, and your bodies to be burnt, all is nothing, if this be wanting, Joh. 9. 16. *This is the condemnation, that light is come into the world, and men love darkness more then light.* In a word, binde all your sins together in a bundle, (except this sin of unbelief) and put them in a ballance together, and put this sin of unbelief in the other ballance, you shall find that unbelief will weigh down all the rest; and from this unbelief, as the root, spring up all other evils, as the branches.

Seventhly, consider further, God doth seek to sinners first. Therefore it is said, the Lord Christ came to seek and to save them that were lost, Luke 19. 10. *Look unto me & be saved all ye ends of the earth. The Spirit and the Bride say come, and let him that*

that is a thirst come, and sake of the water of life freely.

Eighthly, Consider, the Lord sends forth his grace to allure thee, and to entice thee, a sinner to come to him; He doth with cords of love draw the heart to come. He sends forth his mercy to stand before the soul, and tender its service (as it were) to the sinful soul. *Hos. 14. Therefore will I allure them saith the Lord.*

There was a great breach between this people and God, as you may see at large in this Chapter; And yet saith the Lord, *I will allure them, Hos. 14. I will draw them with the cords of men, with the bands of love.*

Ninthly, the Lord is so yielding unto his creatures, that to keep his own honour and glory, he cannot yield further. At first, we are all going astray; the Lord calls us back. 2. We were going to prison, the Lord stops in, saying, I will provide a Surety. The Covenant of works requires satisfaction, saith the Lord, I am content to take this in a Surety. We are like a beggar, begging an alms of one that passeth by; to whom it is answered, I will give thee, O beggar, that which thou desirest; but thou must come and fetch it. I cannot come, saith the beggar; I want legs. I will give thee legs, (saith the giver) that thou maist come. But, (saith the beggar) when I am come, I have not hands to receive that which you will give me. I will give thee hands also. Oh but I want wisdom to make use of that gift; I will give thee wisdom, saith the Lord.

Lord. Oh that ever so glorious a God should so far stoop and yeild to his poor creatures, as to answer all questions, clear all doubts, and take away all scruples.

Tenthly, He yet comes nearer to a sinner, (as it were) and doth professe, that the greatest sins that ever they have committed against him shall not hinder them from coming to him, nor him from pardoning them, *Isai. 1. 18. Come now, and let us reason together, saith the Lord; though your sins be as Scarlet, they shall be as white as Snow.* Oh here the Lord proclaims, that all thy sins past shall be done away; thy continuance in sin will be thy undoing, if any thing.

Eleventhly, Again consider, the Lord doth in his Word use many powerful arguments to draw the heart to be reconciled to him; He doth not only offer mercy, and set it before the soul, but he doth labour with strong reasons, and arguments and motives to draw the soul to himself, and doth use those arguments that will take the heart most. Sometimes he doth draw arguments from his equity, *Ezek. 18. 25. are not my ways equal,* saith the Lord. Sometimes from our necessity, *Joh. 3. 26. He that believeth not, the wrath of God abideth on him.* Sometimes for the benefit and profit we shall have, if we do come in. *Prov. 1. 23. Turn ye at my reproof, and behold, I will pour out my Spirit upon you, I will make known my words unto you.* O blessed promise! one would think this should break the heart of devils; as if the Lord had said, Well,

though thou hast been a great sinner, and though thou hast rebelled against me ever since thou wast born, yet if thou wilt but turn at my reproof, or say to thy God, Turn us, and we shall be turned, (for I must do it) I will pour out my Spirit upon thee. I will give grace and glory, a House, a City, a Kingdom, Life, and all things; The Lord doth seem to our bid all other comforts that we have in sin; therefore he doth tell us of honey, milk, taiment, such things as do most take with our hearts, that so he might gain us to come in, and be at one with him. Now I shall appeal to your consciences, that have felt this in some measure; Doth not the Devil come with strong arguments? The World with the like? And wicked men with strong persuasions? The corruptions within you with strong motives? And yet doth not the Lord out-bid them all, and so win the soul to himself?

Twelfthly, Consider further, the Lord comes and answers all Objections that lie in the hearts of sinners.

Object. 1. Saith one, I am unworthy; I have nothing in me that good is.

Answer. The Lord saith, *Isai. 55. 1.* Come, and buy milk, and wine, without money, and without price; three times it is spoken in one or two verses, So that God doth set forth his kingdome by milk, wine, and bread, things usefull for the body; sometimes by a marriage; sometimes by a supper, wherein

are all kinds of dainties, sometimes hee doth invite them to a supper, and to the marriage of his Son, and sometimes doth compell them to come in. Then the Devill working with our corrupt nature, doth what he can to make the soul flighe the Gospell, and to looke upon the blood of the Covenant as a mean thing: When the soul doth begin indeed to apprehend the greatnesse and the sweetnesse of the Gospell of glad tidings, then steps in Sathan; What, such a one as thou have such mercy? Fellow sinners, mark the policy of the subtile Devill; hee doth at first labour to set at naught the Gospell, accounting it as a mean thing: But when the Lord doth shine through that mist, and shew the soul the excellency of his Sonne, and the glory of the Gospell; then comes the Devill the other way, saying, with thee these be great things indeed; But thou art vile and base both in thy principles and practice; and canst thou think that God ever intended these things to thee? *What, to such a one as thou art?* Then the Lord answereth for thee. *Come without money and without price*; as if hee had said, Though thou hast no ability to doe any thing; yet come, I will make thee rich enough; thou hast no money, (that is, no selfe-righteousnesse) let not that hinder. Revel. 22. 17 *The Spirit and the Bride say come, and let him that hears come, and let him that is a thirst come, and whosoever will, let him take of the water of life freely.*

Object. It may be (saith the soule) though the

Lord doth require nothing before hand, yet when I am come, hee will require hard things of me? I must live so strictly, and abandon all my pleasures: What, shall I leave all those pleasant wayes, and have nothing but according to the Word, and according to Conscience? Then farewell all the comfort and joy of all our life, if wee come to this orce.

Ans^w. I appeal to you whether your hearts have not been kept off by such things as these. But now (Oh fellow sinners) marke how Christ doth take off these objections. Matth. 11. *Come unto me, and I will give you Rest. Take my yoke upon you :* (and marke what followes) *My yoke is easie, and my burden light.* As if Christ should say, I will lay no yoke upon you but what is easie; nor any burden but what is light.

And this I affirme, Though this may seeme to bee hard to you at first, you will finde the wayes of God more easie then ever you found the wayes of sinne. Doe but aske them that have any experience of the love of God to them, and they will tell thee, that they have found more sweetnesse in one day in following God, then they found in the wayes of sinne many yeares : Prov. 3. 17. *Her wayes are wayes of pleasantnesse, and all her pathes are peaceable paths.* Now, if you will believe the Spirit of God, you see there is more epace, more joy, more sweetnesse, more comfort then ever you had before.

13. Again consider, the Lord doth not onely
use

use strong Arguments, and answer all Objections,
 but hee is importunate too; as first, hee doth cry
 out after sinners, Prov. 1. *Wisdome cryeth in the
 streets*; And so Prov. 9. and *Esa* 55. he doth make
 proclamation, *Hee every on that thirsteth, come.*
 Hee doth importune, and bid come, over and o-
 ver, againe and againe; *Come, come, come,* three
 times together. So that God doth seeke more
 earnestly to sinners, then they doe to him. It may
 bee thou wilt seeke to God once for a mercy thou
 wantest, and give over; but behold, God calls to
 thee againe and againe, *Come, come, come,* *Isa*
 54. If all this will not prevaile with sinners to
 come in, yet the lord leaves them not, but appeales
 to the very consciences of sinners, and deales with
 them that way. If you were in great distress, con-
 cerning your estate, or life, and you go to a man
 that hath both wisdom and power to help you
 and open the case to him, but cannot prevaile;
 then you bring strong arguments, and they do not
 move; then you take away all objections, but yet
 prevaile not; then you importune him and urge
 your arguments againe and againe, and all this doth
 not prevaile; then you appeale to his own con-
 science, whether you have not spoken right to
 him, saying, I will leave this to your own consci-
 ence to judge of it; and this many times doth pre-
 vaile, when nothing else will. Even thus (of all the
 world) doth God deal with sinners; and appeale
 to their own conscience; *Esa* 43. *I the Lord am in
 remembrance, let us plead together. Declare thou.*
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thus thou mayst be justified. As if the Lord had said, if thou canst declare any thing why thou dost not come, that lyeth in thy way, I will remove it, and thou shalt be accepted. Jer. 2. 5. *Thus saith the Lord, What iniquity have your fathers found in me that they are gone far from me? Verſ 31. Have I bene a barren wilderness to Israel? Ezek. 18. 25. Heare now, O house of Israel, are not my wayes equal? are not your wayes unequal? As if the Lord had said, Doe you think in your conscience that these wayes that you walk in are right? Is this equal, that sinners should go on their daies, and passe their time in sinne, and when they can sin no longer, then to pleade for mercy? Is this equal; If this will not do, the Lord will say, Conscience, let him alone: so conscience may bee quiet, but the Lord hath left pleading with him.*

15. Again, the Lord hath many times broke forth into teares, to see the stubbornesse of mens hearts: *O Ierusalem, thou that killest the Prophets, &c. If thou hadst knowne in this thy day the things that make for thy peace.* Now, suppose that Christ should come and weepe over a company of poor sinners, as he did over Ierusalem, saying, O thou sinfull soul, hadst thou knowne in this thy day the things that belong to thy peace; and suppose thou shouldest see one tear trickling downe after another, and hee should say, Oh that this people did but know the things that belong unto their peace. if thou hadst a heart of stone, it could not but melt it.

16. The

16. The Lord doth foresee what a little honour hee shall have of this sinner, when he hath brought him home : hee seeth still, that thou wilt have abundance of corruption in thy heart, and that thou wilt grieve his holy Spirit, and walke very offensively, dishonor the way of Religion, and open the monthes of the enemies, as *David*. I say God doth foresee, that after he hath taken all this paines to bring thee unto himselfe, what a little honour hee shall have by thee ; and yet he doth perswade thee to come . This also doth not hinder his willingnesse to save thee.

Lastly, Consider, that after the Lord, our tender Father, hath used all these meanes, and many more to bring in sinners, yet he is contented to wait a long time upon sinners, and to take advantage to win them, *Esay, 30. 18. The Lord doth wait, that he may be gracious unto thee.*

O how many yeares hath the Lord, waited upon me, and thee, and other sinners ! How long hath hee knocked, and yet wee let him stand at the door ! O *Jerusalem wilt thou not be made clean ? When shall it once be ?* *Isaiah 51. 17. 18. I smote him, and he went on frowardly ; but I have seene his wayes, and will heale him, and restore comfort to him, and to his mourners. Though hee went on frowardly, I will restore comfort to him.*

Now, put all this together, and see how infinitely willing God is to save thee, O thou Drooping sinner.

Quest. If any should aske a reason, why God

is so importunate, and desirous to draw up sinners to himself?

Ans. 1. The ground of the love is in himself, and I can give no reason of it, but the same that hee hath left upon record, *Exod. 33. 19. I will be gracious to whom I will be gracious, and will shew mercy to whom I will shew mercy.*

2. Hee doth this because mercy pleaseeth him, *Mic. 7. 18. I will pardon, because mercy pleaseeth me saith the Lord.* Now then, that that doth please a man hee is ever desirous after: The Scripture saith, *He doth not afflict willingly, nor grieve the children of men, but he sheweth mercy willingly, because hee delighteth in it.*

3. The blood of Christ, his onely Sonne, doth cry aloud in the eares of the Lord for mercy, and that obedience of Christ, wherewith the Lord is satisfied, is so well pleasing to him, that what soever this blood doth plead for, God must needs grant.

Now, the blood of Christ cryeth, *mercy, mercy, Lord, for sinners*; the blood of *Abel* cryeth, *vengeance, vengeance*; but the blood of Christ speaketh better things, and cryeth *pardon, pardon.*

Nothing in the world can stop the torrent of Gods mercy to a people, when it doth come to the blood of Christ. Then saith the Father of mercies, *open all the flood-gates now, and let mercy be shewed in the highest degree, seeing the blood of my Sonne cryeth for this.* Though this be

wonderfull mercy to pardon such a great sinner, there is not a drop onely, but a Sea of mercy to cleanse thee throughly. *Come*, saith the Lord, *let us reason together*; though your sinnes be as Scarlet, they shall be as white as Snow, Isa. 1. 18. I, even I am he that blotteth out thy transgressions for my owne names sake, and will not remember thy sins, Isai. 43. 25. Put me in remembrance, saith the Lord, put me in remembrance of this my promise, and let us plead together, saith the Lord, Declare these words with thy mouth, that I have put into thy heart, that thou mayest be justified, Isa. 43. 26.

O thou troubled sinner (for to thee I speake) I mean thee to whom sin is a burden; see how our tender Father hath dealt with our brother Prodigall, Luke 15. 28. *Hee arose and came to his Father*; but when he was yet a great way off, his father saw him, and had compassion on him, and ran, and fell on his neck, and kissed him.

Take notice, his Father sees him, before he sees his Father. No sooner doth a sinner think of looking towards heaven, but the Lord spies him, and pitties him.

2. Hee saw him whiles he was yet a great way off: hee was but in the beginning of his way to come: his Father might have let him alone till hee had beene come quite home, to his house, and it had beene singular mercy to have bidden him welcome then; but it is done whiles he is a great way off. So thou art at a great distance from the

mercy of God in thy apprehension; that is, thou canst not believe, nor scarce hope in his mercy; yet hee will draw nigh to thee.

3. The Scripture saith, his father had compassion on him. I see the Lords bowels yearn, work and stir within him at the sight of his Son, Jer. 3. 20. *Therefore my bowels are troubled for him, I will surely have mercy upon him saith the Lord.* Jer. 9. 24. *I delight in loving kindnesse.* Mic. 7. 18 *He pardoneth, because mercy pleaseth him.*

4. It is said that his Father ran, How rich, abundant mercy had it been in his father, though hee had stood still till his Son had come to him! *But what mercy is this!* He will goe towards him, and give him a meeting. O mercy! that his father ran not from him; but what mercy call you this that he runs to him! Why, would it not have served (if he would needs go to meet him) to have walked towards him with a soft and grave pace? No, no, that will not serve the Lords turn; if a Sinner will but goe towards the Lord, mercy will not go a foot-pace, but runs to meet him; yea, mercy draws him, and puts him upon comming at first step. The sons pace is he arose and came; hee came walking towards his father. This is the fathers pace, he ran; the son most needed to have run; his belly was pinched with hunger, yet he onely walks, but his father run. bowels full of mercy, out-pace bowells pinched with hunger.

5. I see him falling upon his neck, that is, he hugged

hugged and imbraced him, how ? fall on his neck ? Who would not have beene loath to have touch- ed him ? yes, to come near him ; Is he not in his loathsome stinking rags ? Smells hee not of the Swine hee kept ? Could a man come neare him without stopping his Nose ? Would not a man bee ready to cast up his stomack upon such an embracement ? Mercy is not nice and dain- ty.

Will. God thus embrace a Prodigall in his loathsome rags ? Oh sinner , be encouraged to draw near to God ; for the worst of all wicked- nesse and baseness in the world cannot make him reject thee, *Ezek 16.4. 5. 6.*

6. But yet behold a greater wonder then all the rest ; I see him *kissing* the Son. Who could have brooked to have embraced a person in so filthy a pickle ? much lesse would any one kisse such a one. What kisse those lips that had beene so lately a lapping in the hogs-trough ? those lips that had so often kiss'd those base and beggerly barlots ? Kisse him ! A man would rather have thought hee would have kick'd him, and yet his Father kisseth him.

There is a passage somewhat like this, *Gen. 23.4. And Esau ran to him and embraced him, mee- and fell on his neck, and kissed him.* A strange and wonderfull thing, that hee that had threatnd to kil him , and came now upon that errand, to kill him and all his, that his heart should be so strange- ly altered by God, that killing should bee turned into

into kissing. It was very strange that Esau should kisse Jacob; but it is more strange here, that this Father should kisse this Prodigall.

Read and consider all these Scriptures.

John 1. 29. Behold the Lamb of God, that taketh away the sins of the world.

Luke 2. 10. 11. Behold I bring you good tydings of great joy, that shall bee to all people: That is, that unto you is borne this day in the City of David, a Saviour, which is Christ the Lord.

John 3. 16. God so loved the world, that he gave his onely begotten Son, to this end, that all that believe in him should not perish, but have life everlasting.

John 3. 17. God sent not his Son into the world to condemne the world, but that the world through him might be saved.

1 Tim. 1. 15. This is a true saying, that Christ came into the world to save sinners, of whom I am chief.

Heb. 13. 12. Jesus, that he might sanctifie the people with his own blood, suffered without the gate.

1 John 2. 1. 2. If any man sune, wee have an Advocate with the Father, Jesus Christ the righteous; and hee is the propitiation for our sinnes, and not for ours onely, but for the sins of the whole world.

Revel. 5. 8. I thou wast killed, and hast redeemed us to God, out of every kindred, tongue, and people.

Psal. 145. 10. He will fulfill the desires of them that fear him.

Zech. 13. 1. The Lord hath opened a fountain for sin, and for uncleanness.

Isai. 55. 1. Ho, every one that thirsteth, come then.

Mar. 5. 6. Blessed are they that hunger and thirst; for they shall be filled.

John 7. 37, 38. If any man thirst, let him come unto me and drink.

Joh. 6. 37. And he that cometh unto me, I will in no wise cast off. O mark, I will in no wise cast him off; That is, there is no corruption in thee, nor all thy enemies without thee; that shall so far prevail with me, as that I shall forsake thee.

Oh then come unto me, come unto me, All you that are heavy laden, and I will undoubtedly give you rest.

1. Consider, he that hath made these promises, is able to make them good.

2. He is not onely able to do it, but he is willing to do it; he delights in it.

3. He is not onely able and willing to do it, but he is faithful too in keeping promise; inasmuch that not one tittle shall fail of all that he hath promised: He never saith, *Seek ye me in vain.*

1. Take notice, the Lord keeps open house, *Rev. 22. 17, Let him that will, come, and take of the water of life freely.*

2. Because of our backwardnesse to come, he invites, *Isai. 55. 1. Ho, every one that thirsteth, come.*

3. He answereth objections, and taketh away

all excuses, in these words, *Come without money, and without price; though thou hast not righteousness to commend thee to me, yet come, without money, and without price.*

4. He assures thee, thou shalt be welcome, Joh. 6.37. *Him that cometh to me, I will in no wise cast off.*

5. He tells thee, that if thou come, thou shalt not lose thy labour; *He will give thee rest, Mar. 11. 28.*

He will give thee rest from thine own righteousness, that thou shalt see thy acceptance, in the righteousness of another, and so cease from thine own. He will give thee rest, that is, he will still those troubles that arise in thine heart, and take off those vails from thine eyes, and the bondage that lay upon thy heart, and shew thee that he hath set thee free from hell, death, law, sin, past, present, and to come; and so gives thee Faith, which is the evidence of things not seen, which will evidence this to thy soul. Thy soul no sooner apprehends this, but presently it will be ready to break forth in these words of *Mary, Luke 1. 47. 48. My soul doth magnify the Lord, my spirit hath rejoiced in God my Saviour: for He hath regarded the low estate of his hand-maid &c.*

And now to draw to a conclusion: for (as I said in the beginning) I have but *A Word to the World*. 1. He gives free liberty to come. 2. He invites thee. 3. He will bid thee welcome. 4. He will ease thee of all thy troubles.

Object. But thou wilt say, Here are indeed some rules and blessed promises amongst these things that you have laid down; but I have no ability to walk in the one, nor heart to embrace or believe the other: and I finde it written, *Jer. 16* *The way of man is not in himself, it is not in man that walketh to direct his steps.*

Ans. But consider, he requires nothing of thee, but what he hath promised he will enable thee to do. For instances, *Isai. 1. 16.* he requires thee, and saith, *Wash thee, and make thee clean; put away the evill of thy doings; cease to do evil, learn to do well.* Here is his precept, and thy duty. Now turn from this precept to that promise, *Jer. 33. 18.* *I will cleanse them from all their iniquities, whereby they have sinned against me.*

Now when thou goest about that duty required, and findest thy self unable, then look to that same promise, and in the apprehension thereof, thy soul shall look up, and go about the work in the strength (not of thy self, but) of the mighty God of grace, who hath spoken, and will do it for thee. So for Repentance, he commands thee to repent, *Acts 17. 30.* Thou goest about it, but findest the work of Repentance (true and unfeigned) too hard for thee to perform, then turn from this Precept to that promise, *Acts 5. 31.* And when thou there seest, that he that hath commanded thee to repent, even the God of power and truth, and that cannot lie, hath engaged himself to enable thee to the performance thereof, wilt thou not be encouraged?

Again,

Again, he commands thee not to let sin reign in thee, Rom. 6. 12. And is not the promise nigh thee, (verse 14.) that it shall not reign in thee?

Quest. Thou wilt say, These promises indeed are made to the Elect, and to Saints.

Ans. Let that be granted; yet art thou excluded? Canst thou say thou art not Elected? How wilt thou prove it? Wilt thou dive into the secret counsel of God? it is too deep for thee to fathom. Dost thou complain that thy wicked life doth evidence it? Well, consider then, Hast thou denied Christ? So did *Peter*. Hast thou persecuted Christ? Did not *Paul* so? And yet for all this, were not they elected? In a word, there is not a man, or woman, under the whole heavens, can justly or truly say, He or she is not elected. Of this, many reasons and testimonies might be given; but I would not be tedious.

He commands thee to love him with all thy heart, with all thy strength, and with all thy soul, *Deut.* 10. 12, and *Deut.* 30. 6. The Lord comes in with this promise saying, I will circumcise thy heart, and the heart of thy seed, to love the Lord thy God, with all thy heart, and with all thy soul, that thou mayest live. He commands (*Col.* 3. 5.) to mortifie thy earthly members which are upon the earth, &c. And (*Mic.* 7. 19.) he undertakes the work: He will subdue our iniquities, and cast all our sins into the depth of the Sea.

2 *Cor.* 13. 2. The Lord saith by *Paul*, Thou must keep in memory what is preached unto thee. But

But *thou* wilt say (as most do) thou canst not remember: Then have recourse to that Promise, *Job. 14. 26.* There the Lord undertakes and promisseth to thee, saying, *He will teach thee all things, and bring all things to thy remembrance, whatsoever he hath said unto thee.* So *David* (*Psal. 25. 5.*) intreats the Lord to teach and instruct him in his way. And in *Psal. 25. 12.* the Lord undertakes the Work. And *Psal. 32. 8.* the Lord saith to him, *I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye.* And so for all things whatsoever the Lord thy God requireth of thee in any Scripture: in the same or another Scripture he comes in with his sweet and blessed promises of Assistance, to enable thee unto it. He knows right well, as it is *Jer. 10. 23.* *The way of man is not in himself. It is not in man that walketh to direct his steps.* In a word, Consider, There be many of the greatest Promises amidst the greatest Precepts. So *Deut. 10. 20.* he commands thee to fear him. And *Ier. 32. 39.* he comes with a sweet Promise, saying, *I will give thee an heart to fear me:* And in another Scripture, *I will put my fear into your hearts.* Truly, Friend, the Consideration of this will sweeten all the commands of the Lord unto thee, and it will cause thee to set about what is required in the strength (not of thy self, but) of the Lord; Then go on, and be strong in him, and in the power of his might. Now to draw to a conclusion, Consider these particulars,

First

First, that if after all these sweet encouragements, invitations, intreatings, perswasions, beseechings, thou continue still in unbelief, and wilt not come to him, that thou mayest have life, although he doth protest, that him that doth come to him, he will in no wise cast out, *Ioh. 6. 37.* it is the greatest of thy sins; and it may be thou shalt hear the Lords voice changed, and telling thee, *The axe is laid to the root of the tree, and he that brings not forth good fruit, shall be hewen down and cast into the fire.* Or suppose thou shouldst hear him say unto thee, as once he did to *Ierusalem, Mat. 23 37.* *O Ierusalem, Ierusalem, how often would I have gathered thy children together, even as a Hen gathereth her Chickens, but ye would not ! Behold, your house is left unto you desolate. Prov. 1. 24, 25.* *Because I have called, and ye refused ; I have stretched out my hand, and no man regarded : v. 26.* *I will also laugh at your calamity, and mock when your fear cometh.* Read and well consider that in *Hebr. 12. 16, 17.* *Esau* having slighted and undervalued his Birthright, would afterwards have repented, but could not, though he sought it with tears. Therefore, *To day if thou wilt hear his voice, harden not your hearts.*

Secondly, Consider, the day is at hand, in which all the Nations of the World ; all the Tribes, Kindreds, and Tongues under the Heavens, that now are; ever were, or shall be; I say all, both small and great, shall be gathered together before the judgment seat of Christ, *Mat 25. 3 2, 33, 34, &c.*

Yea,

Yea, the Sea, shall give up her dead, and the grave shall give up her dead; death and hell shall give up their dead; *Rev. 20. 12. 13. 14.* In another place, wee read, That we shall all appeare before the judgment-seat of Christ, and all that ever thou hast done, good or evil, shall be laid open before all the world; all thy sins, secret and open, shall be brought to light, and thou shalt be judged according to thy works, *Mat. 25. 32, 33, 34, 35. Rev. 20. 12, 13.* Then when the secrets of all hearts are laid open, if thou art found to be a believer in the Lord Jesus Christ, and that thou hast made him thy confidence, then thou shalt in that terrible day stand up with boldnesse, *1 John 4. 17.* And thy Judge (which is thy Saviour) shall say to thee, as in *Mat 25. 34. Come ye blessed of my Father inherit ye the Kingdome, prepared for you from the foundation of the world.* Then shall all tears be wiped from thine eyes, and sorrow and sighing shall flie away; there shall be ease without paine; beauty without blemish, credit without disgrace. In a word, thy priviledges and enjoyments, shall be so great, as the heart of man cannot conceive, much lesse his tongue report; for thou shalt be like him, *1 Joh. 3. 2.*

But if thy name be not written in the Lambs book, if thou continuelt still in unbeliefe, and endest thy days with an evill life: Oh what a terrible day wil this be unto thee? *2. Pet. 3. 10.* The Heavens shall be one fire and dissolve, the earth also shall melt with fervent heat: Then if the rocks and

and mountaines might fall on thee, thou wouldst think it a favour, to hide thee from the face of him that sitteth on the Throne, and from the wrath of the Lamb; *For the great day of his wrath is come, and who shall abide it?* Revel. 6. 16, 17, &c. Then shalt thou heare that dreadfull sentence passe on thee, *Mat. 25. 41. Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels.* Consider a little this dolefull sentence.

1. Thou must depart from the presence of the Lord.

2. Thou departest (not blessed, but) a cursed wretch. *Depart from me ye cursed.*

3. Not only into fire, but into everlasting fire; no hope of returning.

4. The companions that thou shalt have there, are the Devil and his Angels, *Depart from me ye cursed, into everlasting fire prepared for the Devil and his Angels.* And this dreadful day will come as a thief in the night, *2 Pet. 3. 10.* in which the heavens shall pass away with a great noise, and the element shall melt with fervent heat, and the earth also, and the works that are therein, shall be burnt up, &c. Seeing then that all these things shall be dissolved (ver. 11.) what manner of persons ought you to be, in all holy conversation and godliness? Oh then take heed; Watch and pray, for you know not how neer the time is. *Mat. 13. 33. The day of the Lord cometh as a thief in the night. 1 Thes.*

5. 2. Wherefore (beloved) seeing that you liue for such things, be diligent, that you may be found of

him in peace without spot and blameless, 2 Pet. 3 14.

Thirdly consider, if it should be a few months or yeers before this great and terrible day come, yet it may not, so, rought that thou knowest, be many dayes, no not so much as many hours or minutes before thy perticular end come, in which thou shalt be gasping for life, and breathing out thy last breath. If then thou look up, God wil appear as an angry Judg; If thou look down, the bottomlesse pit will strike terrour into thee; on thy right hand, thy sins stand accusing thee, on thy left hand, the devil is ready to execute Gods eternall sentence upon thee; within thee thy conscience gnawing, without thee, thy friends bewailing: so that look which way thou wilt, above thee, beneath thee, within thee, without thee, every object will adde to thy misery. Therefore, Oh remember thy Creator in the dayes of thy youth, before these evill dayes come. Eccl. 12.1. Intreat the Lord as David did, Psal. 39. 4. *Lord make me to know mine end, and the measure of my daies, what it is, that I may know how fraile I am.* And wilt thou know how frail thou art, O vain man? Then consider,

One Scripture saith of thy dayes, *It is as water spile upon the ground*, 2 Sam. 14. 14. Another Scripture saith, *Our dayes are like a shadow*, Psalm. 102. 11. And as if that were too long, Job saith (Job 7. 7.) *My life is but a wind*. Psalm 102. 2. *Our days consume like smoke, we all do fade as*

a leaf, *Isai. 64. 6.* All flesh is grasse, and all the glory of man as the flower of the grasse; the grasse withereth, and the flower thereof falleth away, *1 Pet. 1. 24.* And as if all these resemblances signified too much length, to hold forth the shortness of our life, the holy Ghost doth contract it shorter; *Psalm 39. 5.* Thou hast made my dayes as an handbreadth. And as if that resemblance also were too long, he saith in the same verse, *Mine age is nothing*: Well then doth the Scripture in many places say, *We are like a bubble of the brook, a tale that is told, or like a dream*? Oh how should the serious consideration hereof, teach thee so to number thy days, that thou mightest apply thine heart to true and perfect wisdom. Or, as the wiseman saith, *Eccles. 12. 6.* Remember thy creator before the silver cord be loosed, or the golden bowl be broken; for as Death leaves thee, so Judgement will finde thee, &c. In a word, it is a high point of wisdom, to be often thinking and meditating of our latter end; for the Lord himself saith, *Deut. 32. 29.* Oh that they were wise that they understood this, to consider their latter end! So he that made thee, teach and perfect thee,

Two Words to those chosen out of the World.

NOW I shall come to speak two Words to those that are chosen out of the world.

First, generally to all the Saints.

Se-

Secondly, more particularly, to the Saints under those Titles or Forms by which they are most commonly known.

1. The word in general, to all that are truly godly, (for now to you I speak) even to you my fellow-members, and brethren in Christ; *Awake, awake, put on thy strength O Sion, put on thy beautiful garments, O Jerusalem, thou holy City, Isai. 52. 1. Arise my beloved and come away, Cant. 2. 10, 12. For the day is dawning, and the day-star arising in our hearts, 2 Pet. 1. 10.*

O Saints! consider a little upon what ground you stand, upon what foundation you are built. Dost thou believe there was such a Christ as the Scriptures mention? Dost thou believe that this Christ took thy Nature, and also thy sins? Dost thou believe, that in this thy nature he fulfilled the Law, took it away, nailed it to the Crosse, and so is become *the end of the Law to all that believe?* Also, freed thee, from sin, past, present, and to come, and so from death, the wages thereof? Dost thou conceive that God will make good his gracious promises, in particular these, *Isa. 25. 7, 8. &c. He will destroy in this mountain, the face of the covering cast over all people, and the vail that is spread over all Nations; He will swallow up death in victory. And the Lord God will wipe away all tears from off all faces, and the rebuke of his people shall be taken away from off all the earth. Dost thou believe that the knowledge of the Lord shall cover the earth, as the waters the sea;*

and that we shall all know him from the greatest to the least? *Ier. 31. 34.* Dost thou beleeeve those words which the Lord spake to *Daniel, Chap. 7. 27.*

And the kingdom, and the dominion, and the greatness of the kingdom under the whole heavens, (mark this word, under the whole heavens) shall be given to the people of the Saints; for their Kingdom is an everlasting Kingdom, and all dominions shall serve and obey them, Dost thou believe those words; Isai. 30. 26. Moreover the light of the Moon shall be as the light of the Sun, and the light of the Sun shall be sevenfold. Dost thou beleeeve, That the Lord will wipe away all tears from off all faces, and that there shall be no more sorrow nor crying; neither shall there be any more pains, Rev. 21. 4. Dost thou believe what the Lord saith, in Isai. 5. 10.

And the ransomed of the Lord shall return, and come to Sion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. Dost thou believe the Lord will heal all our backslidings, all our distractions, and compose all our differences, and give all his people one heart, and one way? Jer. 32. 39. Read understandingly that, Isa. 11. 6, 7, 8, 9. The Wolf also shall dwell with the Lamb, and the Leopard shall lie down with the Kid, and the Calf and the young Lion, and the fatling together; and the Cow and the Bear shall feed their young, and lie down together. And the Lion shall eat straw like the Ox, and the sucking child shall play on the hole of the Aspe, and the weaned child shall put his hand on the

Cock

Cockatrice den : They shall not hurt nor destroy in all mine holy mountain: for the Earth shall be full of the knowledge of the Lord, as the waters cover the Sea. Light is sown for the righteous, and gladness for the upright in heart, *Isai. 7: 9, 11, 12.* Therefore rejoyce in the Lord ye Righteous, and give thanks at the remembrance of his holinesse. These (and many Scriptures more which for brevity I omit) do shew thee O most noble overcoming Saint, that glorious times are coming: wherefore gird up the loins of thy mind, be sober, and hope to the end, for the grace that is to be brought unto thee, at the revelation of Jesus Christ, *1 Pet. 1. 13.* And when he is revealed, amongst many mercies which thou shalt receive, I will only mention two.

1. He shall appear without sin, and thou shalt appear so in him, *Heb. 9. ult.*

2. Thou shalt be like him, for thou shalt see him as he is, *1 Joh. 3. 2, &c.* Then when thy soul apprehends this, it will even break forth into praises and songs of deliverance, as once David. God let in a sight, whereby he saw his sins pardoned. *Psal. 103. 1, 2, 3, 4.* Bless the Lord, O my soul, and all that is within me blesse his holy Name; Bless the Lord O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases: Who redeemeth thy life from death: Who crowneth thee with loving kindnesse and tender mercies.

If thou ask why I cite so many Scriptures, and

not explain them; I answer, Remember to whom I speak, that is to the chosen generation, to the Saints enlightened, and they have the sum of them opened to them already, or at least they have the Spirit of God in them, which is the truest key to unfold or unlock the mystery of them unto them.

Obj. 2. But I suppose that many of these fore-mentioned promises were made unto particular Saints, as to the Jews, or the like; and so have been fulfilled to them; and if so, then what matter of comfort can they administer unto me?

Ans. Suppose it were so, that they be fulfilled already; (which I know most do say) yet in some measure (through Gods goodness) I do know the contrary; they are wholly, or for the greatest part yet to be fulfilled, as I could prove by Scripture; but I forbear, because I would not be tedious. But suppose they were made to some particular Saints, and fulfilled to them, yet they are in whole, or in part, applicable unto thee; as to instance in one Scripture for all, *Iosh. 1. 5.* The Lord promiseth *Ioshua*, *That he would never leave him, nor forsake him.* And the Apostle in *Heb. 13. 5.* presseth the Saints to make use of, and to lay hold on that promise, as made to them, though it was made to *Ioshua* many hundred years before.

Objct. 3. If they be yet to be fulfilled, it is a great question whether I shall live to see any of them fulfilled; and then what comfort do they hold forth to me?

Ans.

Ans. If thou dost not live to see them fulfilled with thy bodily eyes; yet with the eye of faith, which is the evidence of things not seen, (*with natural eyes*) Heb. 11. 1. thou maist see them fulfilled to thee: as the Saints, Heb. 11. 13. *They all died in the Faith, not having received the Promises, but having them afar off, and were perswaded of them, and embraced them; that is, they lived in the enjoyment of them, in the Spirit.* Again, 1 Thes. 4. 16, 17. there are promises made; one, *That the dead in Christ shall rise first* and another, *That we shall ever be with the Lord.* And in verse 18. he commands the Saints, *That they should comfort one another with these words.* Then (in one word) this is the sum to be learned from hence; that we should not only rejoyce in the present enjoyments, but live in a full expectation of (and comfort in) what we shall shortly enjoy; *And comfort one another with these words.*

Is not that time drawing neer, which is prophesied of, Rev. 11. 15. *And the seventh Angel sounded, and there were great voices in Heaven saying, The Kingdomes of this world are become the Kingdomes of our Lord, and of his Son Christ, and he shall reign for evermore.* Wherefore most noble overcoming Saints, Servants of the most high and mighty God, look for great alterations, & mighty changes; See what desolations God will make in the earth; when he hath accomplished his work upon Mount Zion, then he will judge the mountain of Esau; that is, when God hath fully brought

30. Two Partes to Song
brought up his people to enjoy nothing but himself, then he will declare himself to be a God taking vengeance on his, and our enemies. Wherefore rejoyce, O you Saints, for the time of your singing is come. The day of our redemption is appearing. Howl, O *Babylon*, Mourn, O thou proud opposer of Christ; thy pride is falling, thy end is coming; who will mourne for thee? Then shall all thy lovers stand afar off, for fear of thy torments; they stand far off, they will not come neer to comfort thee. Be silent then, O all flesh; for the Lord is risen out of his holy habitation. Then wilt thou break forth, as in *Isai. 25. 9.* And it shall be said in that day, *This is our God, we have waited for him; This is our Lord, we have waited for him; we will be glad and rejoyce in his salvation.* Then by this glorious appearing, he will destroy the face of the covering cast over all people, and the vail that is spread over all Nations, and he will swallow up death in victory; and the Lord will wipe away all tears from all faces, and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it, *Isai. 25. 7, 8.* O Saints, *lift up your heads, your redemption draws nigh:* and now will our God make good to us that which is written, *Zeph 3. 9.* *I will turn the people of pure language and they shall serve me with one consent.* This pure language is the language of the Spirit.

It is appointed by God, to put an end to these divisions: not till then shal the envy of *Ephraim* depart

part, and the enemies of *Judah* be cut off; *Ephraim* not envy *Judah*, nor *Judah* vex *Ephraim*. Then the Kingdom, and the dominion, and the greatness of the Kingdom shall be given to the Kingdom of the Saints, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey them, *Dan. 7. 27.* Then the Nations that will not serve thee (that is, Christ in the Saints) shall perish, *Isai. 60. 12.* Now God having given you all one heart, and one way, as it is written, *Ier. 32, 29.* now shall be brought to passe that saying, *Isai. 11. 6, 7, 8.* *The Wolf shall dwell with the Lamb, and the Leopard shall lye down with the Kid, &c. ver. 9.* *They shal not hurt nor destroy in all my holy mountain: for the earth shal be full of the knowledge of the Lord, as the waters cover the Sea. The envy of Ephraim shal depart, and the adversaries of Judah shal be cut off, Then all you the Israel of God, shall have your fathers Law written in your hearts. Then you shall cease teaching one another, saying, know the Lord: for they shall all of them know me from the least to the greatest of them, saith the Lord, Ier. 31. 34*

My dear friends, I have much more to write unto you of these things; but being more straitned in time, then in love, at present I shall pass by many things: First, concerning the restitution of all things, spoken of *Rom. 8. 19, 20, 21, 22, 23.* and *Acts 3. 22, 23, 24.* And so in many other Scriptures, which for the present I omit; and then, what shall follow upon the restitution of all things, *Rev. 11. 15.* and *21. 2, 3, 4.* These things were in my heart

heart to write of distinctly, seeing that all, as well Saints as sinners are extremely ignorant of these things, though most clearly held forth in Scripture, that a man can hardly speak of them, though he speaks no more then the History holds forth, but one is offended, and another is troubled; therefore at present I am silent therein; As our Lord said, I have more things to speak, but ye cannot bear them now; and this Scripture likewise, *Hast thou said? have it to thy self, &c.* So I passe by that which thou shalt shortly enjoy, and come to speak a few words of what many of the Saints do already enjoy; and oh that all the Saints did but truly consider these ensuing things, which I never received of man, neither was I taught them by man, but of God alone!

Thou art a believer, consider:

1. The Law that thou hast broken, Christ hath kept, fulfilled, and taken away.

2. Thy sins which were many, both original and actual, of omission and commission, thy sins past, those present, and those to come are all laid upon Christ, and the wages due to them he received.

3. Consider upon what account thou now standest before the Father, not of thine own righteousness, but the righteousness of Christ.

4. Consider, that thou being made free from sin, dost reckon thy self so, *Rom. 6. 11. Likewise reckon your selves to be dead indeed unto sin, but alive unto God.*

5. When thou art thus built upon Christ, and thus grounded in him, *Ephes. 3. 18, 19.* Then thou shalt be able to comprehend with all Saints, what is the height, and depth, breadth and length of his love, and to know the love of Christ, which passeth knowledge.

Now follows the fruit of this knowledge: The soul that is enlightened will not go on in sin, but the love of Christ will constrain him from a course of sin. I shall speak a Word to every one of these particulars briefly and plainly.

1. Of the first. The Law that thou hast broken, Christ hath kept, fulfilled, and taken away. The Law required obedience of thee; Christ comes and yeelds obedience for thee; and imputes it to thee, *Rom. 5: 19. As by the disobedience of one, many are made sinners; so by the obedience of one shall many be made righteous;* the Law required the keeping of every title of the first and second Table; Christ comes and walks up to it step by step; So that the Law could no sooner require obedience, but presently Christ yeelds obedience, as it was in the Old Testament prophesied, and in the New testified of him. The Law required an holy life; Christ lived an holy life; the Law required perfect obedience, as well in the

the principles as in the practice; Christ yeelds it in both; the Law requires death for the least disobedience; and though Christ had not broken it in any tie, yet he representing the persons of those that had broken it, became obedient to the Law in this also. Phil. 2. 8. *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Crosse:* and that the Law is done away by Christ. *What Law?* see 2 Cor. 3. four times in that chapter it is said to be done away. Also Rom. 7. and 10. 4. And so the 2, 3, 4. chapters to the Galatians, and many other Scriptures.

1. Consider, Thy sins which are many, both original and actual, of omission, of commission against the first Table or the second; thy sins past, present, and to come, are all laid upon Christ, and the wages due to them he received, *Isai. 53. 6. And the Lord hath laid on him the iniquities of us all, 1 Pet. 2. 24. Who himself bare our sins in his own body on the tree, &c. 2 Cor. 5. 21. He hath made him to be sin for us, that knew no sin, that we might be made the righteousness of God in him. Mar. 8. 17. Himself took our infirmities, and bare our sicknesses.*

3. Consider, upon what account you stand before the Father, viz. not of your own righteousness, but upon the account of the righteousness of Jesus Christ, *1 Cor. 1. 30. He is made unto us, wisdom, righteousness, sanctification and redemption, Phil. 3. 9. And he found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness of God by faith.*

4. Consider, If the Law be fulfilled, and thy sins pardoned, and thou now standest before thy Father, by the righteousness of another; Then thou canst not but look upon thy self as free from sin, and so break forth, as in *Romans 6. 11. Likewise reckon your selves dead unto sinne, but alive unto*

for where there is no Law there God no transgression.

God. Being then made free from sin, ye became the servants of righteousness. Rom. 6. 18. But now being made free from sinne, and become servants to God, you have your fruit unto holiness, and the end everlasting life, Rom. 6. 22. Col. 1. 22. He hath reconciled you in the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight, 1 Thes. 3. 13. Now one that is 1. Holy, 2. Unblameable, 3. Unreprouable must needs be free from sin.

5. When thou art thus rooted and grounded in love, thou shalt be able to comprehend with all Saints, what is the breadth, and length, and height, and depth; and to know the love of Christ, which passeth knowledge, Ephes. 3. 18. So shalt thou be filled with all the fulnesse of God, vers. 19. Methinks I see many of the Saints even breaking forth in the language of Mary, Luke 1. 46. 47, 48: My soule doth magnifie the Lord, my spirit doth rejoyce in God my Saviour: (and then gives occasion of this joy) for he hath regarded the low estate of his handmaid. The tongue of the dumb doth begin to sing, the eyes of the blinde to be opened, & the eares of the deafe to hear. Read the 35. of Isa. that whole Chapter plainly layes downe, by way of prophesie, that hee, our tender Father, is bringing down the mighty from their seat, and exalting them of low degree; yea, hee rethke h Kings for your sakes. Your God is no respecter of persons; If Kings and Princes rebell against him, and his chosen ones, he will bring

downe their heades as low as the block. And if these great ones endeavour to seperate God and his people, God will seperate their heads from their bodies. You see these dayes of ours do witness to this. In a word, he is pulling downe the kingdomes of men, and setting up the Kingdome of his deare Sonne. And how doth the brutish Malignant rage, and the poor blind Presbyterian murmur at the going on of Gods work! Let me say to both, *Prov. 1. 22. How long ye simple ones will you love simplicity!* What, doe you not know that God hath an Attribute of Justice that he will magnifie, as well as that of his mercy? If he afflict his owne deare Children, whom he so loves, will he not execute Vengeance on his Adversaries? Be silent then, all Flesh before him: For the Lord will bring to passe his Work; yea, his strange Work: truly Justice, hath no respect of persons, wherefore turn your murmuring and repining into rejoycing and thanksgiving, for the judgements of God upon the enemies of his truth. O you most noble overcoming Saints, servants of the most high God, you shall judge Angels as well as earthly Kings: your Father loves you, and therefore he will honour you: (may he doth honour thee already) *Those that honor me, I will honour, saith the Lord.*

1. He calls thee his servant; and that is a great honour to be a servant to so heavenly a Prince. But as if that were too little,

2. He calls you his chosen ones, his friends, *Ioh. 15. 15.*

3. He calls you his Bretheren and Sisters; *Heb. 2. 11.*

4. He calls you his Sons and Daughters, a more neer relation. Yet, as if that were a style too low to expresse his tender love unto you,

5. He calls you his Spouse, and Wife, *Rev. 21.*

6. Hee calls you Members of his owne Body,

1 Cor. 12.

7. He tells you, you are Co-heirs with himselfe, *Rom. 8. 17.*

8. He tells you that the glory that the Father gave to him, he hath given to you; that you may be one, as the Father and he are one.

9. Hee tells you that you are not onely one in the Body, but one in the Spirit also; *1 Cor. 6. 17.*

10. And lastly, he tels you, that this is but a short taste of what you shall be; *1 Joh. 3. 1.*

How will the consideration of these neer Relations cause you to break forth with the holy Ghost, *1 Joh. 4. 17.* As he is, so are we in this present world: Or, as in *Hebrews. 2. 11.* Both he that sanctifieth, and they that are sanctified are all one. Again, hence it is, that the Lord saith He that toucheth them toucheth the apple of mine eye. In a word, the Lord takes all the wrongs done to any of his, as done to himselfe. *Saul, Saul; why persecutest thou me? I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye tooke me not in; naked and ye clothed me not; sick*

and

and in prison and you visited me not. I assure you
as yee did it not to one of the least of these yee did it
not to me.

Again, Consider, as thy most wise God hath
all things to his owne glory; so likewise he turneth
them to thy good. To instance in a few things, for
first, The very fall of *Adam*, wherein the devil
thought to have wrought thy ruine, God in his
wisdom hath turned it to thy greatest good. And
in the same thing wherein the divell thought to
cast thee, thy God appointed to recover thee.
Adam fell through unbelieve; thou risest again
by Faith; and the state in which thou standest is
the second *Adam*; is a more firm and glorious
state then that of the first *Adam*. So that thou
hast gotten many priviledges by his fall. For in-
stance:

1. *Adam*, though made without sin; might sin.
Now it is impossible for thee, as thou art made a
new creature by Christ, to sin, 1 *John* 3. 6, 9.

2. The first *Adam* was made inferiour to An-
gels; but the second *Adam* hath made thee equal
with (if not above) the Angels, *Luke* 22. 36.
Mat 22. 30.

3. The first *Adam* had power over visible
creatures of the earth; but thou being restored
(by the second *Adam*) hast power over principali-
ties and spiritual wickednesses in high places, *Eph*.
6. 12. 2 *Cor*. 10. 4.

4. *Adam* was made righteous, and that was a
glorious state; but the second *Adam* hath made
thee

thee the righteousness of God in him, 2 Cor. 3. verse
21.

The first *Adam* in his best estate, was subject
to fall by the temptations of evill Angels; but no-
thing can make a separation between thee and thy
God, *Rom. 8. 35*;

1st *Adam* had but a temporall paradise at the
best; but the sons of *Sion*, by verue of their se-
cond *Adam*, have a spirituall Paradise, *Heb. 12.*
21. 23

Oh the depth of the riches both of the wis-
dome and knowledge of God! How unsearchable
are his judgements! and his wayes past finding out?
Well doth *John* say, *John. 3. 36. He that believ-*
eth on the Son hath everlasting life. *Mark*, he doth
not say, he *shall* have everlasting life; but he *hath*
it already.

And particularly he hath it thus;

1. Hee hath everlasting life in the Promise; *Fear*
not little flocke, it is your Fathers good pleasure to
give you the kingdom.

2. He hath it in the first fruits; for what is hea-
ven, but a more full enjoyment hereafter of what
is begun here?

3. He hath it, *even now* in possession, by *Christ*
his head; for *Christ* his head is entred in already.
Oh then, you servants of God, if you be entred
into heaven, if you have received a kingdom that
cannot bee moved, *Serve God acceptab^{ly}, with re-*
verence and godly fear.

So having spoken a word in generall, to all the
Sons

Sons of *Sion*; give me leave to speak a word in particular to each of them, under their several Forms; and herein I shall somewhat differ from the practice of most men.

I shall first take notice of those things that are commendable in the Saints to whom I write, to cherish and commend that, And,

Secondly, Reprove them sharply (but yet in the spirit of love and meekness) for the evil among them. So did *Paul* with the Church of *Corinth*, *1 Cor.* 1. 4. to the 15 vers. So dealt *Christ* with the Church of *Ephesus*, *Rev.* 2. from the first verse to the end of the fifth. And in the same manner he spake to the Church of *Pergamus*, *Rev.* 2. from the 12. vers. to the end of the 16. And so when he wrote to the Church of *Thyatira*, *Rev.* 2. 18, 19. I know thy works, and charity, and service, and faith, and thy patience, and how thou growest; for thy last works be more then thy first. So having taken notice of the things commendable, and praised them for that *v.* 20. in the next place (not the first) he reproveth their evil, saying, *Nevertheless I have a few things against thee, &c.*

In this order, or method, I shal at present speak; not in opposition to, or denial of any way now in practice amongst the godly, and warranted by the Scriptures.

A Word to those that have taken to themselves the name of *Presbyterians*.

My brethren,

MY hearts desire, and prayer to God, is, that the God of our Lord Jesus Christ, the Father of glory, may give unto each of you the spirit of wisdom and Revelation; in the knowledge of him; that you may be able to comprehend with all Saints, what is the breadth, and length, and height, and depth, to know the love of Christ, which passeth knowledge, that you might be filled with all the fulnesse of God; I thank my God on your behalf, for the grace of God that is in some measure given to many of you already by Jesus Christ. God hath made some of you instrumental for the conversion of soules, by the preaching of his Word. And I my self must acknowledge, to the glory of God, and to your praise, that I have had many and sweet and heavenly refreshments by your teachings, and solid discourses, both in publike and private. In some things God hath enlightened me by you; and in some other things I have been convinced by you; and in some other things I have been confirmed by you: These things I speak by experience; and besides, I have heard from some others, that they have also received the like benefits from the Lord by you. Again many of you are men of tender consciences, insomuch that when you see but the very appearance of evil; you will abstain from it.

And

And the charity of many of you to the poor is very large, as appears by the relation of many poor souls whose bowels you have refreshed; and appears also by your stirring up others to the performance of that duty.

But my Brethren, there are faults among you; therefore I have a few things against you:

1. Why do you so frequently complain against this present Parliament, and Army, saying, They be pulling down Magistracy and Ministry? Are they pulling down any such Magistracy, or Ministry as Christ hath set up? Or else such as Antichrist hath set up, and altered his designs by?

Let him that is spiritual judge. If you examine our present Magistracy and Ministry, by the word of Truth, you shall easily see, that they are not according to Christ, but to Antichrist.

First, Touching the Magistrate, I appeal to your Consciences: Hath he been the Magistrate of God for good to them, in countenancing them that do well, and punishing of evil doers? or rather, hath he not continually for a long time punished those that do well, and countenanced those that do ill? Herein will I appeal to the Sons of Wisdom to judge. Have they not banished, imprisoned, reproached, persecuted, despised and contemned; & that to the highest pitch of their power, all those in whom the fruits of the Spirit of Christ have appeared in any measure? And is this lawful Authority, which we ought to obey? Then let us never account it blasphemy to say,

that the most wicked of actions are lawful and just : for is any thing lesse from the will of God, or more contrary to his commands, then this ? Is not one unrighteousness as absolute a transgression as another ?

It is worth your pains to examine what lawful Authority is : and let us consider,

It is said *Romans 13. 1. The powers that be, are ordained of God.* There is no power (that is lawful) but it is of God ; for this is most true, that the most high God is to reign in the kingdoms of men : and whosoever are his instruments in governing, they must derive their power from him, and act purely in the command of God, and no more nor lesse, but even so, as it is recorded of the children of *Israel*, *Exod. 39. 42, 43. They had done the work of the Tabernacle as the Lord had commanded, even so they had done it, And (therefore it follows) Moses blessed them.* Wherfore were they blessed ? sure you see, not for their own inventions, but for their obedience, so purely & exactly after the command of God. And *Paul* saith, *Be not the servants of men :* that is, do not you observe the things that men do command, unless God hath commanded them. But you will ask, How may we know the true power from the false ? (Oh that you were so teachable !) Then, The Scripture will tell you, that the lawful powers are of God, born of his commandements, and bearing his image, holy as he is holy ; being a terror, not to good works, but to evil. And who-
soever

Forer doth resist this power (only this) to resist
eth the ordinance of God, and shall receive judg-
ment to himself.

But the Parliament and Army do not resist
this power (spoken of by Paul to be obeyed) but
they do resist (and I admire that you Seers do not
see it, that they do resist) that power spoken of by
Mishah Chap. 3. 11 The heads thereof that do judge
for reward, and that establish iniquity by a Law, the
Priests thereof that reach for hire, and the Prophets
thereof that divine for money, and yet lean upon the
Lord, and say, Is not the Lord amongst us? No will
can come upon us. That the power of this Nation
(that have been resisted) have been and are such,
their late actions are proofs, then which nothing
can be more full or plain to men of reason.

2. For the Ministry that are said to be pulling
down. What are they? Apostles from Christ, or
from our Universities? who hath taught them?
God or man? How are they constituted Mini-
sters? By God or man; a power Internal, or Ex-
ternal? By the hand of Gods Spirit upon their
souls, and in them; or the hands of flesh, upon
their heads of flesh, without them. They fast and
pray for them, but is it therefore certain that
God doth hear and grant that particular thing?
What is their Principle? The Spirit and living
power of God, or the natural and carnal spirit of
Men? What is their Knowledge? Of Faith, or of
Reason meerly humane? Is it of the Type, or
Truth? Letter, or Spirit? Form, or power? Have

they receive it by Revelation or Tradition? And
 what is the end of most of them? Is it not world-
 ly honour and power, earthly riches? Will they
 preach to them? Profit in vice them not? Do they
 multiply themselves rewarded, if they receive not
 money? Is not their glory great, and their labour ex-
 tream for Mammon? Judge you. But these Mi-
 nisters are made such by way of Imitation. They
 say they follow the pattern of the Apostles? but is
 it so? The Apostles had a glorious spirit of light
 and power poured out upon them, mightily ma-
 nifested in them, so that they were in an holy ex-
 tasis, seeming as men drunk filled not with wine,
 but the Spirit, that they plainly saw the promises
 and prophecies fulfilled in them; and the world al-
 so might see and say that God was in them, be-
 cause of the works that were done by them. They
 professed and declared, that they had not their do-
 ctine of man, nor by man, but by God; they were
 not instructed through or by means of the fleshly
 organs or faculties of their bodies, or any fleshly
 or outward form, but they say, the Gospel of
 God is revealed in us from faith to faith, the Spi-
 rit of God doth reveal it to us; we have tasted,
 and seen, and felt of the Word of life. The things
 of God knows no man, but the Spirit of God: but
 we have the Spirit, &c. And now are the pon-
 tings out of the Spirit upon all flesh; hereto-
 fore prophesied and promised, &c. By all which
 and other expressions of Scripture, which are
 many and abundant, it is apparant that the
 Apostles

23
Apostles had a ministration of light, life, power
and efficacy in them, which went forth by them
in marvellous operations. Now they could, with
great boldnesse & clearnesse declare and preach
the mysteries of the Gospel, because they had
a clearnesse of sight of them by a proper demon-
stration and immediate manifestation. the Spi-
rit of God dwells in them, taught them plainly:
and they certainly knew that hee taught them,
they had sure experience as we by our bodily
sight, have experience or knowledge that the Sun
shineth.

But amongst all these pretenders to the Mini-
stery, and that appropriate to themselves, that
Function, so distinct, as being the true and sin-
gular Apostle imitators, or as if they were there-
unto annointed and sanctified above the rest of
Christians their bretheren. Where is he, that
God hath made so distinct by any gifts or endow-
ments, which either are comparable to those, or
the Primitive Christians, or doe competently en-
able him to declare the mysteries of the Gospel,
which as spirituall, so deepe and mysterious? Or
wherein is hee a Minister more then any ordinary
Christian? Nay, I will bee bold to say, that if
they that are called the ministers, had but so
much true light of the Gospel revealed in them,
as many private weak children of God, it would
cause them absolutely to be ashamed to be term-
ed Ministers; so unlike are they to, and untruly
accounted such.

Can their humane wisdom, and School-learning, and Arts, which are flesh, and of the world unfold unto them the misterie of Godlinesse (so great?) If so, then the Apostle said not truly, that God hath hid the things of his Spirit from the wise and prudent of the world, and revealed them to babes. And then also may the naturall man perceive the things of God, though Paul saith he cannot.

And now, if all your worldly and fleshly wisdom bee no more to be accounted of, what then is your Ministry? What is your complaint and murmuring against the Authority of the Nation? What are they pulling down? Apostles of Christ, or Impostors of Antichrist? Shepherds that feed the sheep, or wolves that devour them? Doe they pull downe their Feeders, or else their Fleece? Are they pulling downe Leaders, or Seducers? May I not say to you in this case, as our blessed Lord said to Nicodemus in a nother case, *John 3. 10 Are you masters in Israel, and know not these things?* Indeed they are pulling downe such a Ministry as is spoken of by the Prophet *Adica*, Chap. 3. 5 *Thus saith the Lord concerning the Prophets that make my People err, that bite with their teeth, and yet cry peace, and be that putteth not into their mouths, they even prepare war against him.*

And in the next verse you may read their judgment at large. Well then, will you be offended with the Parliament and army, for pulling downe such

such a Magistracy and ministry as this? Let me beseech you give over with speed, lest thou fall with them.

Again, my friends, I doe admire that you complain of the badness of these times. Surely you do but dream; for if you do awake, you shall plainly see that they are the best times with us in *England*, that ever wee had, to live by Faith. What hath the Lord with the besom of destruction swept away the head of the enemies of truth, and yet sad times?

What? Doth he take Princes and Lords, which were so high, and bring their heads so low as the Block and yet sad times?

What? Have the Saints in obedience to the command of their Father, given them to drink of the bitter cup, that they have given you so long, and yet sad times?

What? Is the Lord making inquisition for blood, and meting the same measure to his enemies as they have meted to his people, and yet sad times?

What? Is the Lord magnifying the attribute of his Justice upon his and our implacable enemies, and yet sad times?

What? Is the Lord pulling downe the powers of the world, and the kingdoms of men, and setting up, or at least making way to set up the kingdom of his own dear Son? And yet sad times?

Hath the Lord prospered our Armies, and given us so many victories over them that would have

have devoured us? and yet sad times? *My brethren*, I am afraid you did not mourn with *Jerusalem*, because you doe not now rejoyce with her. It is true, unto some the times are sad; but to whom?

Ans. To the deceivers of our nation, for these times do discover, and (plainly) it is a bad time for false Prophets and corrupt Judges; for God hath threatned their ruin: it is bad times for *Babylon*, and all her brats; for the day of her destruction is dawning, and the hour of her plagues is coming, when Kings and Princes, Nobles and Merchants shall all lie howling, weeping and wailing, crying *Alas alas*, and all the Saints shall stand before the presence of their tender Father, *Singing and rejoicing, and praising the Lord for his Judgements upon their enemies*.

Again, You Ministers of the *Presbyterian Congregation*, me thinks you have lost your beauty? I doe not see you in the affections of the Heirs of promise, the sons of *Sion*, as formerly: the cause of this must be in the people, or in your selves; and I have spent a little time, and made diligent search for to find where the cause lies, and have with an impartial heart weighed the Saints in on ballance, and you in another; and I find you, not them, too light. I mean, I find the cause of your being slighted to be in your selves; wherefore let me intreat you to take a word of advice from me for I assure you, I have taken advice from you, and (I hope) shall again, though you look upon me

me as onely worthy to be your servant, or scholar, and not your teacher; yet I pray you minde what *Job* saith, *He will not despise the counsell of his servant*. And if you will indeed hear with your ears, treasure up in your hearts, and practice in your lives these ensuing things, you shall soone grow in favour both with God and man. Then there be four things you must lay aside and forsake; and there bee five things that you must immediately do.

1. Lay aside or leave off charging you hearers for breach of the *Scotch-Covenant*, untill you have repented of your own breach of that Covenant; for how can you preach, *Thou shalt not steal*, and steal your selves? How can you boldly reprove another for sinne, when you your selves are guilty of the same? How can you pull out the mote that is in your brothers eye, untill you have pulled out the beam that is in your owne eye? I will appeal to your very consciences then, whether you be not breakers of the Covenant in the highest nature? For, saith the Covenant, *You must bring to condign punishment all Delinquents*: And you have often declared in the faces of your Congregations, besides in your private discourses that the King was a Delinquent in the highest nature; and yet almost all of you were against the bringing him to condigne punishment. Shall not many of the Army, which never tooke the Covenant, and yet had their hands in bringing Malignants to punishment, rise up in judgement against

against you, which took a Covenant to do it, and yet above all men were against it. If this be not a breach of Covenant, I do not know what is a breach.

Again, You covenanted to endeavour in your places, the Reformation of Religion, according to the Scriptures; but if you examine your Church-discipline, by those Rules there held forth, and you shall see you have broken the Covenant in this also. And more I could shew you: but a word to the wise is enough. Oh my dear friends, do not you be like the Tribe of *Levi*, in the days of *Isaiah*, *Isai.* 28. 7. *They erre in vision, they stumble in judgement.* I say, do not you be like them in their sin, lest the Lord make you like them in their punishment; and so speak to his people, as *Isai.* 28. 11. *With a stammering lip, and another tongue will he speak to his people.* And you that a little before were cryed up of many, as the onely Ministers of the Gospel, now are made like to those prophesied of, *Micah* 3. 6, 7. *Therefore night shall be unto you, that ye shall not have a vision, and it shall be dark unto you, that ye shall not divine, and the Sun shall go over the Prophets, and the day shall be dark over them. Then shall the Seers be ashamed, and the diviners confounded; yea, they shall all cover their faces; for there is no answer of God.*

2. Lay aside, or leave off that cold luke-warm letter-preaching, which seems to be onely in the notion, received from the tradition, having a form
but

but not a power. Remember how it was with Paul, he compared *(spiritual things with spirituals)* and most of you (for I speak not of all) compare letter with letter, and so come up with a voice of words, so cold, that some of your hearers begin to sleep, and others to withdraw from your Congregations; those that do indeed attend to what you speak, are profited very little by it. O come then in the fulness of the Gospel of Christ; and as you have received the gift, (not studied) so administer the same. See what Paul saith, Rom. 15. 8. *I will not dare to speak of those things which Christ hath not wrought in me, to make the Gentiles obedient by word and deed.*

Again, 2 Cor. 10. 15, 16. *We will not (saith the Apostle) boast of things without our measure; that is, of other mens labours: We will preach the Gospel, and not boast in another mans line, of things made ready to our hands.* Let me then appeal to your consciences, whether this be your practice? Again, why do you tie your selves to preach only so long, and not sometimes longer, or shorter? Did ever the Prophets or Apostles do so? Why do you tie your selves to speak onely from one Text, in one Sermon? Did ever the Prophets and Apostles tie themselves constantly, as you do your selves to this? But think not that I write against preaching an hour, or speaking from or to a particular Text; for I am not against it; but onely this, your making ties where God doth not tie you, and cry up

66 *A Word to the Presbyterians.*

forms more then the power of godlinesse.
3. Leave off the Idolizing of humane learning,
and use it onely in its place; then you will look
upon it as convenient, but not of absolute neces-
sity: it will enable you with expressions, but not
with spiritual interpretations. Never think that
you know more of the minde of Christ then
others, because you know more of the Tongues
then they. Alas, I take all the learning, arts, parts
in the whole world; and give them together into
one man, yet this man by all his parts; wit, and
arts, in Logick, Tongues, and Philosophy, is un-
able to give a true spiritual sense of one of the
easiest and plainest Scriptures. The spiritual my-
stery is so high, he cannot reach it; so deep, he
cannot fathom it; so long, that he cannot mea-
sure it; and so broad, that he cannot comprehend
it. Hence it is, that many in our dayes are great
Schollars in humanity, and meer ignorants in Di-
vinity. Was not *Paul* a great Schollar, as he testi-
fieth of himself, and yet ignorant of Christ, know-
ing nothing of the spiritual sense of Scriptures?
Oh you Schollars, have you been so long at *Ox-
ford* and *Cambridge*, (the two eyes of our Land)
and can you not see without Spectacles? Have
you been at the Fountain, and must the Stream
teach you? Do you not know that there is a spi-
ritual learning, as well as a humane? If you do
know it, why do you give a false interpretation of
most Scriptures, taking them in the literall, when
they are to be understood in the spiritual sense?

To instance in one for all, 2 Pet. 3. 16. *There are some things hard to be understood, which they that are unlearned wrest, as they do also other Scriptures, to their own destruction.* Now the question is, of those things in *Pauls* Epistles, which *Peter* here speaks of, as hard to be understood, and which the ignorant did wrest: The question is, What is meant here by *unlearned*? Doth he mean unlearned in humane, or unlearned in spiritual things?

Ans. He thinks the Apostle in the same verse resolves the scruple.

1. For the first it is said, *Paul wrote those things according to the wisdom given unto him; which is not meant wisdom of the world, for God doth account that but foolishness (saith the Scripture) and Paul renounced it also, and said, I came not with excellency of words, or of wisdom, shewing unto you the testimony of God; Neither (saith he) stood my word and Preaching in the enticing speech of mans wisdom, but in plain evidence of the Spirit, and of power; that your faith should not be in wisdom of men, but in the power of God. And we speak wisdom, and not the wisdom of this world, &c. but we speak of the wisdom of God in a mystery, even the hid wisdom, &c. which the Princes of this world have not known, &c. But God hath revealed them unto us by his spirit, which searcheth the deep things of God, and which we have received, that we may know the things that are*

even us of God, &c. which things also we speak, not in the words which mans wisdom teacheth, but which the Holy Ghost teacheth, &c. 1 Cor. 2. throughout; which you see doth abundantly testify, that Paul spake not according to humane Learning. Read also Gal. 1. 12, 16.

2. Peter here saith, that one of those difficult sayings of Paul, which the unlearned understood not, was this, That the long suffering of our Lord is salvation; which being a spiritual thing (as all things of salvation are) cannot be understood by naturall wisdom; for the things of God knowe we not, but the Spirit of God: therefore Pauls wisdom was spiritual, and their unlearnedness here spoken of, was this; that they had not that wisdom, in which he knew salvation; that is, the wisdom of God; for worldly wisdom they might have, and be nevertheless ignorant of all spirituale.

3. They were unlearned, that is, they had not the learning by which they might understand those things in the sense which might lead to their salvation, or true knowledge of God; and that surely is only a spiritual sense: for else to wrest it to another sense could not be to their destruction.

4. Peter here exhorts the Saints to take heed of that error of the wicked, lest they also should be led away with it, accounting it (you see) a wicked error: and then in the next place exhorts them to grow in grace, and in the knowledge of Christ, as being a thing contrary to that wicked error,

and

and a remedy against it. Now if the knowledge of Christ, and growing in grace, be a remedy against that error, then it is most plain that their unlearnedness (which is there said to be the cause of their error) was not of humane Tongues and Sciences, (for then Peter would have bidden them study these, to keep them from error:) But it was of the grace of God, and of the knowledge of Christ, they were ignorant and unlearned, and therefore he bids them grow in that grace and knowledge that they might not erre.

So that that saying of Peter being thus truly understood, it is most plain that their unlearnedness, which caused them to erre, was their ignorance of Grace, and of Christ, not of Humane Learning.

To which also let me adde these Rules, viz.

Rule 1. That a mans principle by which he doth converse with (or apprehend) any thing, must be of a nature suitable to the nature of that thing which he converseth with or apprehendeth: as in particular,

You cannot apprehend or discover an object of sense by the principle of Reason or example. You cannot by your Reason (or any thing else, but your sense of Hearing) apprehend or know that there is any sound or noise, nor how it soundeth. For the Ear and Voice are suitable: not a Voice and another Sense: as we cannot see a Voice, &c. It is like impossible it is for Reason (meerly naked) to know spiritual things; as the Scripture

64 *A Word to the Presbyterians:*

saith, *The natural man knows not the things of God.* Nature hath not a power futable to attain them.

Rule 2. Every evil or defect is remediable only by its contrary good or supply: as Darkness is remediable by Light, Carnalness by Spiritualness, weakness by strength, ignorance by knowledge, &c.

Which two Rules (if you observe them) will help to the understanding of those words of Peter.

But if yet you are perswaded that your Universitie-learning can dive into the spiritual sense of Scripture, I will propose to a whole Synod in your Function, to reconcile these Scriptures here after cited, that are in the letter so contradictory one to another.

In Evidence that these words were really spoken
For instance *or words*

One Scripture saith, *Thou must love thy father, mother, wife, children, &c.* Another Scripture saith, *Thou must hate all these, if thou wilt be a disciple,* Luke 14. 26. One Scripture saith of God, *Anger is not in me:* Another saith, *He is angry with the wicked every day,* Psal. 7. 11. One saith, *I do always resist the holy Ghost,* Acts 7. 51. Another saith, *They could not resist the Spirit by which he spake,* Acts 6. 10. One Scripture saith, *Neither hath this man sinned, nor his parents,* Joh. 9. Another saith, *that he that saith he hath not sinned is a lyer, and the truth is not in him,* 1 Joh. 1. 8. One saith of John that he was not Elias, Joh. 1.

Another faith of the same *John* that he was *Elias*
Mat. 11. 14. Mat. 11. 12.

I might instance in at least forty Scriptures
thus contradictory in the letter.

Now this is the thing that I would aske you,
Whether through the understanding of Tongues,
or Arts humane, you can give the true genuine
sense of those Scriptures? Surely you cannot, for
these Scriptures were penned by the holy Spirit,
whose mysterious language the eare of man na-
turally cannot hear, nor his heart conceive, much
lesse his tongue expresse or interpret.

To conclude; you doe ignorantly look upon
your selves as so many learned Apostles; now
considering that there are many *Aquila's* and
Priscilla's that can teach you the way of God
more plainly, Read and well consider that, *Acts*
18. 24. 26.

That place of *Peter* about the *unlearned* hath
led me to a long digression. But now I return a-
gain to advise you.

4 Lay aside, or leave off your kindling of
flames in the State, and blowing the bellows of
contention and vain jangling, and fall to preach-
ing the Gospel of Peace. Let the State-Governers
alone with the State affairs; And also, let the
Lord Christ alone with the Discipline of his
Church. Let it not be said of you, as once it was
of the high Priests, that they were the onely ene-
mies to the Kingdom of Christ, and yet the great
pretenders to it. Do not reproach the Lords

people as once they did for believing in, and following of their Lord Christ, saying, *Have any of [us] the rulers believed on him?* No, none (said they) but a few ignorant people that know not the law. Do not accuse the Lord's people in your Pulpits, as the Priests did Paul. Acts 24. 5. saying, he was a pestilens fellow, a mover of sedition, a ring-leader of the sect of the Nazarens, lest the Lord's people should answer you as Paul did them. Acts 24. 14. *After the way which you call heresy, so worship I the God of my fathers, &c.*

So having spoken of the things that you must lay aside, or forsake; give me leave, as briefly

as I may to lay before you a few things that you ought immediately to practice; I lay immediately, because it is high time, if you have not sinned too long.

If you be the Ministers of Christ, observe your Commission given you. Mark 6. 15. *Mat. 28. 19.* the summe of which is this, *Go ye to all the world, and preach the Gospel to every creature.* And Paul els where gives an account of his Commission and saith, Christ sent him to preach the Gospel, and so he went preaching peace by Jesus Christ. Seeing God in these latter dayes speaks unto us by his Son, *Ag. 1. 3.* why do you speak so much by *Moses*? You say, *Moses* must prepare us for Christ; sure that is not in your Commission. Me thinks I hear you saying with *Peter*, *Master, Let us build here three Tabernacles,*

one

one for *Moses*, one for *Elias*, and one for thee; and there appeared a bright cloud upon the appearance of which, *Moses* and *Elias* (which was *John Baptist*) vanished away. And, God answered *Peter* from heaven, and told him, *This is my beloved Son, hear him.* Why doe you then build a Tabernacle for *Moses*, and another for *Elias*, seeing the bright cloud hath expelled the dark and obscure administration of them both?

O then follow the advice of Christ, and keep close to your Commission, and into whatsoever house you enter, let your first words be, *Peace be to this house.* Luke 10. 5.

Why do you teach Repentance before Faith, seeing true and unfeigned Repentance is a fruit of Faith, and not a preparation for Faith? The *Ten* needed believed God, before they proclaimed a Fast, and thou must first look upon Christ, whom thou hast pierced, by Faith, before thou canst mourne as one mourne for his onely Son. The goodness of God will lead thee to repentance, *Rom. 2. 4.* And the goodness of God will lead thee to any *supplication* and *prayer*. *1 Tim. 2. 8.* Faith is a notable ground-work, in a sense, of every Repentance; without this Faith, it is in vain to think to build up our lives in sincerity of life, and sincerity of conversion; For he that cometh to God, must first love God.

believe that God is, Heb. 11. 6. And without this Faith it is impossible to please God: and whatsoever is not of this Faith is *sin*. Rom. 14. 23. My friends, is not Faith the first stone in the spiritual building, the first step in a Christian race, the first link in our golden chain of Christianity, the first act of our new life, the first degree in our holy conversation, the first round in your *Jacob's* ladder, whereby you ascend up into the presence of your Lord? Should you not acquaint your hearers first with the doctrinal part of Divinity, before you presse the practical part; and endeavour to have them truly principled, and then presse obedience, as the fruit of those principles? I have heard some of you say, that whatsoever obedience doth flow from any man, if it flow not from good principles, that obedience is in a sense disobedience. See what Christ commands Mat. 12. 33. *Makes the tree good, and his fruit will be good, and reason?* For *Mat. 7. 17. A corrupt tree cannot bring forth good fruit.* Now here is the reason why you see so little fruit of all your labours: you preach so much, yet doe so little good: you do not do Gods work in his own way: you preach and contend for Order, and scarce any in the Kingdome are more out of order then your selves. In a word, you require good fruit from a corrupt tree, and Christ tell you it cannot bee. When David taught his son Solomon, 1 Chron. 28. 9. he instructed him first in the doctrinal

doctrinal part, before the practical part; hee must first know the *God of his Fathers*; before hee is priest to serve him. This was *Paul's* advise, *Tim.* 3. 16. Again, our blessed Lord *Christ*, *John* 15. exhorts the people first to abide in him; and being in him by faith, then bids them bring forth fruit, saying, *As the branch cannot bear fruit, except it abide in the Vine; so more can ye, except you abide in me.* So *Paul* deals with the *Colossians*, *Col.* 1. 9. 10. He praiseth and desires, first, that they might be filled with the knowledge of *God's* will; and then ver. 10. (as the fruit of that knowledge) *that they might walk worthy of the Lord, being fruitful in every good work.*

02. The next thing that you should practise after you have exalted *Christ* alone to be the only King, Priest, and Prophet, not in word onely, but in power; in expecting the teachings of *God* the father to your souls, by and through him, have recourse to his rules in the Gospel for your practice; and then you will not look so much upon Synods, and not be ashamed to confesse him before men: If you have been in the Pulpit delivering his Message, why are you so afraid to have your doctrine questioned? why will you not give your hearers that liberty that *Christ* hath given them, to judge of what you have said? Are you ashamed to own *Christ* when his Doctrine is examined? Will you find your selves unable by sound Doctrine to convince the gainsayers? But you will say, If any be not satisfied, let

him

him come to me in private. Let me ask you, where you have a rule for that? Do you not deliver your things publicly, and do not the Scriptures tell you, That a publick evil must have a publick reproof? But you will say, we have done no evil, we have preached Christ according to our commission. Then (my friends) never cease to have it questioned, but (I beseech you); if any one object against what you have taught, so he do it in the spirit of mockeries, rather to find out Truth, than to carp at Truth so. And seeing Christ hath given him that liberty, I Cor. 14. do not you deprive him of it. If you would but make trial of this, I will assure you, you might gain many priviledges by it. In particular, I will shew you two on these.

1. You will take away all just occasions for any to cavill at your doctrine, or speak evil of you in private and in good but yd, about your doctrine.

2. You will entreat your own knowledge for there are some *hypocrites* and *Presbyters* that do hear you, and you also may be there misled or instructed. If you have been in the Publick Assembly

3. It will make the lustre of the *truth* which you assert, the more beautiful, if you find ever the greatest hindrance to your hearers

4. It will make all your sayings seem the more worthy esteem and when consideration must be

5. That it would secure Ministers of the *Gospel* are willing to be taught, as they must be to be taught (as swift to hear) and to speak if truly, this were a way

to unite the greatest things we want in our Kingdom.

When you have exalted Christ alone, and diligently observed his Commission; next I beseech you be tender of his Limbs, and feed them; and so much the Father, because they are yet standing in the streets of *Sodom*, and the dogs of *Egypt* do bark at them; Oh send forth no more dogs to snap and bark at the poor tender ones; for they have a tender Father, the Almighty Lord God, that doth take all the injuries done to them as done to himself, and takes notice of all the hard sayings against them, as you may read at large in the Epistle of *Jude*, v. 15.

But you will (as I have heard you) say, We speak not against those that are truly godly; but we cry out against blasphemers.

So was our blessed Lord Christ persecuted and reproached under the name of a blasphemer, *Luke* 10. 33.

And so was *Steven* (a man full of the Holy Ghost, and of Faith) accused for a blasphemer, *Acts* 6. 13.

And they were great learned men that did this, and this was written for some to learn. Again Christ was called a deceiver, *Mat.* 27. 63, and a wine-bibber, *Mat.* 11. 19.

It would be worthy our labour to examine from the beginning of the Bible to the end how in all ages, and under all administrations the Priests and Levites, and pretended Ministers, which would be known

known by the names of Prophets, Seers, Watchmen or Leaders; and in this present generation above all others have had their hands in (almost) all the Wars, Divisions, Combustions, Uproars, Tumults, and Troubles in the kingdom. For matters of Blasphemy, Heresie, Superstition, Idolatry, &c. were not this Tribe the ring-leaders, as also in persecuting the Lords people; nay, the greatest opposition that our Lord Christ himself met withall, was from that Tribe: and have not they the chiefest hand in our present Troubles? I leave the whole kingdome to judge. Wherefore, my friends, consider upon what ground you stand, and upon what foundation you are built, and let it be your study to put out, not to kindle flames in the kingdom, to heal the wounds with which we languish, not to make more. Remember these words of Christ, *Blessed are the peacemakers, Mat. 5. 9.* I know this is the practice of some of you; but truly the number of such is but few; yet I do believe there are, and so in all former ages, there were a few scattered up and down that were true Prophets, waiting upon God for an heavenly message, and that they do receive and declare unto this Kingdom.

4. Seek not your maintenance in an unright way; but cast your selves upon the providence of God, as for the salvation of your souls, so also for the maintenance of your bodies. Can you trust God with a soul, more worth then ten thousand worlds, and can you not trust him with a little earth,

earth, your bodies? You teach us to pray for daily bread, and you do well; but must you your selves take carnal care for yearly bread? If not, what means this bleating of sheep, and lowing of oxen? your pleading for Tithes in your Pulpits? O my friends! be ye sure to do Gods work, and I will pawn my life for him, he will pay you your wages; feed his Lambs, and your God will give you your meat in due season. O let the same minde be in you as was in your brother *Paul*, 1 Cor. 9. 15. where he renders three Reasons why he would not preach for Money or Tithes.

- 1 Because he would not make his glorying void, 1 Cor. 9. 15.

2. Because he would not make the Gospel of Christ chargeable unto them, *verse* 18.

3. He would not compel any to pay Money or Tithes for Preaching, lest he should hinder the Gospel of Christ.

How many such *Pauls* have we in our dayes? Is there indeed one of a thousand? Yes (my friends) there are, through Gods goodness (to my knowledge) a few.

I speak not this against a just maintenance for a true Ministry; for then I should sin against God and my own conscience; for I know God saith, *he hath ordained that they that preach the Gospel, should live of the Gospel*; and my own conscience tells me, that if they have sown unto me *spiritual things*, I should not keep back from them *eternal things*. All that I here speak

against

74 • *A Word to the Independents.*

against, is this, Your looking for your maintenance in an unjust way.

5. Give no offence unto any man, neither to Jew nor to Gentile, nor to the Church of Christ; but keep a conscience void of offence both towards God, and towards men. Be patient towards all; speake evil of no man, seeke the glory of God before your owne honor, and the good of his people as your own good; and as you would that others should do unto and speak of you, so do you unto, and speak of them. In all your actions, propound Christ for your pattern; and learn of him, for hee was meek and lowly.

Now to you called Independents.

I May say to you, as once Paul did of the Corinthians, 1 Cor. 1. 4. I thank my God at all times on your behalfe for the grace of God that is given you by Jesus Christ. Yea, I may say to you, as Christ said to the Church of Ephesus, Rev. 2. 2. I know thy works, and thy labour, and thy patience, and how thou canst not bear them that are evil, and thou hast hated them which say they are Apostles, and are not; and hast found them liars. And thou hast borne, and hast had patience under all thy reproaches; for thou hast had many opposers, reproachers, slanderers, back-biters, & evil sayings against thee. If thou holdest to the end, and art willing to be a follower of Christ, as well in his Humiliation,

as in his Exaltation; thou hast a fellowship with him in the one, as well as in the other.

Again, This I finde in thee (O thou *Independe*) Thou desirest to walk by Rule. When thou wouldst know the minde of God, thou seekst it in the testimonies of his revealed Will, the Old and new Testament; Thou groundest what thou holdest upon that Word; thou accountest the Principles and practices evil, that are not Warranted by that Word. And if men come unto thee, and speak with the tongues of men and Angels, thou wilt with the noble *Berens*, search the Scriptures, to see whether the things they speak of be so, or no: and if they speak not according to that Rule, thou wilt perfectly conclude, it is because there is no light in them: Nay, thou knowest, That if a man come, and Preach any other Gospel than that which thou hast received, Gal. 1. 8. 9. he is to be accursed.

And this thou hast also, (to thy commendation) the more others do slight, despise, and lay aside the Scripture, as a thing out of date; the more thou dost embrace it, read it, confer and meditate on it, and account it sweeter than the honey, or the honey comb, and esteem it (with *Job*) more than thy natural food.

Thou knowest right well, they were written for thy learning. Again, I may say of thee, as once it was said of the Church of Pergamos, Rev. 2. 12, 13. *I know thy works, and where thou dwellest, even where Satans seat is; yet thou holdest fast*

Christ's name, and hast not denied his Faith. Again, this thou hast, that thou withdrawest from every Brother that thou clearly seest to walk disorderly: thou dost reprove, rebuke, and exhort with all long-suffering. Again, this thou hast; thou lookest to the spiritual growth of those with thee; thy members watch over one another, and in love reprove one another; and many of you do it in the spirit of meekness, as you would that they should do unto you in the same case even, so do you to them.

Again, this you have; You take special care of the poor among you; and you loathe the unjust practices of some other Congregations of the *Presbyterians*, that gather a just maintenance for the poor in an unjust way; They cut large thongs, but it is of other mens hides; they do not with Christ, choose Deacons; but with Antichrist, Collectors; some of which may pay the Poor, and are sure never to receive their money again, though they borrow it for that purpose. But God bee thanked (*O Independent*) thou hast not so learned Christ; thou knowest well that *the Lord loveth a cheerefull giver*, and accepts none but a Free-will Offering; you give to all, but have a special regard to the *household of faith*, according to rule, *Gal. 6.*

Again, this thou hast; thou forsakest not the assembly of Saints, as the manner of some is; you hear the Word in publike, and build up one another in private. You do not (as some doe) cry

up the Publike, and contemn the Private, nor cry up the Private in contempt of the Publike. Thou lookest into the Gospel, and findest both of them commanded and commended, and therefore makest use of both. Thou knowest that as God is no respecter of Persons, so he is no respecter of Places. Thou findest him teaching thee in Publike, and also in Private; abroad; and at home; Thou findest him in the Fire to save thee, and in the Water to help thee, and in the Prison to free thee; Thou knowest thy God is in all places, and yet comprehended in no place.

Now, having thus taken notice of the things commendable in thee, according to that Rule, 1 Cor. 1. 4, 5, 6, 7, 8, 9. and as Christ dealt with the Church of Ephesus, Rev. 2. 2, 3. Give me leave to deal also plainly with thee, as Paul did, 1 Cor. 1. 11, 12. and as Christ with Ephesus, and then I shall not spare to tell thy Congregations and Members, that there are faults among you; therefore I have somewhat against you. 1. If you be not guilty of that sin that Paul reproves the Corinthians for, 1 Cor. 1. 11, 12. I am sure you are guilty of that sin that is reproved, James 2. 3, 4. You have the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons: for if there come into your Assemblies (as James saith Δ) a man with a gold ring, and in goodly apparrell; and thee come in also a poor man in vile raiment, & you are apt to say to him in gay cloathing, Sit thou here, (in a good

good place.) And though you do not in plain terms or words say to the poor, *Stand thou there, or sit at my foot stool*; yet you let him stand at a distance, or sit at your feet. And James tells you, *James 2. 4. Ye are partial*. And many times those poor ones whom ye slight, God hath chosen, and the rich ones whom ye honour, God hath rejected: *vers. 5. Hath not God chosen the poor of this world, rich in faith? &c.*

2. You are strange to those that are called *Presbyterians*, which many of them being truly godly, you should visit; and if there be any way of wickedness in them, reprove them; if they be low in their principles, endeavour to raise them, and where they are imperfect in the way of God, teach them more perfectly; Love not one man because he is an *Independent*, hate none for being a *Presbyterian*; for this were to know men after the flesh, *2 Cor. 5. 16.*

3. There is utterly a fault amongst you, in that many of you do fashion your selves according to this world, if there be any foolish fashion going, ye are in haste to take it up with the first, quite contrary to the command of God, *1 Pet. 1. 14.*

And as for your apparel, so in your long hair, why do you Christians wear it like *Ruffins*? It is true, I know that as Religion stands not in meat or drink, so neither stands it in cloathes: nor hair long or short; but your abuse of this doth dishonour Religion, grieve the Saints, and harden the

the world, especially of the first of these, to wit, Cloathes.

Therefore I beseech you hear a few words further.

Is your Kingdome or glory of this world, or in things outward, or fleshly, or even in vanity? Is it your work appoynted, and your delight (ye Saints) to please the irrational fancies of your fleshly mindes? Can you who are so distinct and distant in your Principles from the carnall and ungodly, so suit and conform to them in those things, whose very fountain, or cause, is none other but ignorance of God; which also are rationally censured even of those that are without? Have you no better enjoyments and no better kingdome then this? Is not your glory within? Is not the most excellent your satisfaction? his presence in your hearts your great refreshment? Union and conversation with him, your heaven and blessednesse? Do you walk as Christ did, whose meat and drinke was to do the will of his Father? Are you like him?

And seeing your fashions are costly, let me ask you. Do you believe that God hath given you so much of his creatures for any such purpose? Can you say to the Lord, *we blesse thee in our souls that thou hast given us these creatures, and disposed our hearts by thy Spirit to use them thus?* Did ever God call such things, *Sacrifices well pleasing to him?* Or have you the creatures in such superabundance?

abundance? or are better opportunities so scarce? that you cannot better use them? Do you think so? Then hearken hither.

Here are many of us miserable wretches, whose bodies pine for hunger and thirst, and starve with cold; Some of us are exiles and strangers, some of us in prison, some of us sick, some wounded, lame, some weak, some widows, fatherless, and friendless. Here we stand before you; ye see us, ye know us; and can you yet withhold relief? Have you no bowels of compassion? Hath mercy taken wing, and returned to her eternal Fountain that sent her forth? Hath she no tabernacle nor temple with men? Hath she left all hearts to hardness? Will she not vouchsafe us any of her divine Bounty now, but leave us desolate captives to necessities, till they have pursued our flesh to dissolution? Where are the promises of our dear Redeemer, to dwell with men to the end of the world? When shall the *pourings out of the Spirit of Grace* (promised) be? Or where are those *Temples of his habitations*; that we may go unto them? Will no man shew us? Ah sad! O doleful case! Miseries devour us, and Pity is departed from us!

O dear friends! Are there all these cries and tears, and yet do your vain pleasures bewitch you to be deaf? Awake, awake; for now your Lord commands, Go, hear what those my (and your) poor members say, see why they weep, *Lord, they cry for want.*

Chr.

Chr. What, want? and thou stand by with such rich stores of mine! O most unfaithful! most unkind! Dost thou love me? and do I hunger in my members, and wilt not feed me with my own, but imbezle those my stores to such base Harlots as thy fleshly fancies? Ah unfaithful wretch! Get hence; thou shalt not stay with me, nor see my face these many dayes. I desire you to consider whether Christ doth not speak thus to your spirits, But I have digressed, and now return.

4. This is also a fault among you, that you do not pity the poor blinded world, and endeavour to bring them into the knowledge of the Truth, by laying before them the free love of God through Jesus Christ. All your studies are how to build up Saints: therefore to them you do altogether speak. Nay, I have heard Sermon after Sermon in publike, besides your practice in private; and you speak onely to Saints enlightened, though most of the people to whom you speak, are in the old man, and have need of such a Sermon as Christ pteached to *Nicodemus*: And so you are blame-worthy as the *Presbyterians* are; yea, more then they: for many of them do teach the Practical part of Divinity before the Doctrinal, and you tell of great enjoyments before your hearers are truly principled. He that doth truly preach the Gospel, must preach to sinners, to convince them, as well as to Saints, to confirm them. If you will indeed be followers

of Christ, you must not content your selves to preach a piece of the Gospel; for Christ when he came among sinners, he was intreating and perswading them, and calling them to come him, that they might have life. He often encouraged them to come to him; telling them, *he came not to call the righteous, but sinners to repentance*: He bids come unto him, *all you that are weary and heavy laden, he will give you rest*: And saith, *They that come to me, I will in no wise cast off*. And when he gave his Commission to his disciples, he told them, *they must preach the Gospel to every creature*. Oh then pittie the World, pray for the world, rebuke, instruct, exhort, perswade, and beseech them to be reconciled to God; your Father lets the Sun shine, and the rain fall upon them, and bids you learn of him to love them.

Do they revile thee? then with *Paul* blesse them, 1 Cor. 4. 12. Do they persecute thee? Then with him, *suffer it*, 2 Cor. 4. 12. Do they take away thy cloak, give them thy coat. Do they smite thee on the one cheek? offer the other.

Do they curse thee as *Shimei* did *David*? Then as *David* let them alone; it may be the Lord hath bid them do it. To you is given, in the behalf of Christ, not onely to believe, but also to suffer for his sake. And how knowest thou, but that he will reward thee good for all their evills? If thou wer'st of the world, the world would love thee; but because

A Word to the Anabaptists.

83

cause he hath chosen thee out of the world, therefore the World doth hate thee.

A Word to those that go under the name and Title of Anabaptists.

MY Brethren, there are these things worthy commendation among you.

You meet often together; and when you come together, as good Stewards of the manifold grace of God, as every one hath received the gift, so he doth administer the same: you exceed in some sort all other Churches, namely, in this; That you do administer a right Ordinance to right objects: you will do Gods work in Gods way. I mean, you baptize those to whom baptism belongs; you do that which is required. And in some measure you do according to the command of Christ, 1 Thel. 5, 14. *You warn them that are unruly; you do comfort the feeble minded, support the weak; and in some measure, ye endeavour to have patience towards all men.* And when men begin to deny and slight Gods Ordinances, you withdraw your selves from such. And this also is found in you, for which I commend you: you look upon the scripture, as written for your learning, and therefore you often read, and meditate of it; you cannot bear with those that slight it, and speak reproachfully of it: you have experience, that God

doth teach you by his word mediately, more then by immediate revelations.

But my Brethren, there are faults among you; therefore I have a few things against you; wherefore bear with me, if I deal plainly with you.

First, the Scripture bids you speak evil of no man; why then do you imagine in your hearts, and speak evil of the *Independent*, because he will not be re-baptized; Why do you so judge the *Presbyterian* for baptizing children, to whom it doth not belong? They do not see by your eyes, therefore they cannot walk by your rules; Are they darkness in this, so once wast thou? Dost thou out-strip them in this? it may be (nay, I am sure) they do go beyond thee in other particulars of obedience. Do they neglect the Ordinance of Baptism? that is their evil; but thou dost rest upon it, and this is thy evil; do they sin in slighting Baptism? thou sinnest in Idolizing of it. Oh then be sparing to censure and judge thy Brother.

Here is another branch of your miscarriage; you suffer no man (though never so well gifted) to speak among you: no, though he be able to teach you all, unlesse he be joyned unto you by the Ordinance of Baptism with water: and though he be baptized with the Baptisme of the Spirit, without which that of water is nothing, you hear him not.

Again, you often take Scripture in the literal, when

when you should take it in the spiritual sense. When Christ speaks of the Baptism of the Spirit, you understand it to be of Water. In a word:

You live much under the administration of *John*, who tells you, *That he must decrease*, but not so much under the administration of *Christ*, who shall *increase*.

Again you make Baptisme the ground of your communion, and so disorder what God hath ordered: for the ground of Communion should arise, first from that union you have with Christ your Head; and secondly, from that near relation you have each to other; as being one in the same Spirit. In a word, your knowledge that you have one of another, is after the flesh. When will you be of *Pauls* mind, *1 Cor. 5. 16. to know no man after the flesh*: I may truly say of you, as once it was said of *Apollos*, *Acts 18. 25. That he was instructed in the way of the Lord; knowing only Johns Baptism of water*; and surely you have great need, as he had, to have *Aquila* and *Priscilla* to take you aside, and to teach you the way of God more perfectly, &c.

A Word to those that hold Free-will, and
Generall Redemption.

MY Friends, some things I have observed from you, by my being among you; which I desire

desire to learn of you, and for which I commend you; I have seen you bearing one anothers burthens, relieving one anothers necessities, according to your abilities, often visiting one another, with many outward expressions of the inward love which you bear to one another; these things ought to be done; and there are other things which you ought not to leave undone; as also, to love those that are not under your Form.

These Principles also do you hold:

1. That Jesus Christ gave himself a ransom for all, and you prove it by Scriptures, *1 Tim. 2. 6. 1 John 2. 2. 2 Cor. 1. 15.*

2. That remission of sins ought to be preached to every creature which proves the first, That Christ gave himself a ransom for all; and therefore remission of sins must be preached to all; and that you prove by these and the like Scriptures, *Luke 24. 47. Mark 16. 15. Luke 10. 5. Mat. 4. 22.*

3. That every one is to believe the forgiveness of his sins; for if Christ died for all, then all ought to believe the Gospel. And that all are called upon to believe, you bring these and the like Scriptures, *Iob. 1. 7. and 17. 11.* Now, if your principles drawn from these or the like Scriptures, be according to the spiritual sence of them, you do well. So much for the things worthy of commendation in you.

But my friends, there are many faults among you,

you, for which I have at present a few things against you.

The first is, your abuse of Scriptures: 1. In taking them in a literall sence: 2. Looking into, and speaking of only those Scriptures that seemingly in the letter do confirm your principles, whereas, if you rightly understood them, you would find the sence of one Scripture to stand with the sence of another, as to instance a little in the forenamed things.

First, You say, That Jesus Christ gave himself a ransom for all, and remission of sins is to be preached to all. Now compare those Scriptures with *Rom 8. 30.* where he speaks of particular, not of general Predestinasion. So when he speaks of election to the *Ephesians*, he points at a particular, not at a general election. And when Christ prays, *John 17.* he prays not for the world, but onely for those whom the Lord had given him out of the world. And *John 6. 44.* *There can none come to him, but whom the Father draweth.* Read and well consider that one Scripture, which all of you are not able to answer, *Acts 13. 48.* *And as many as were ordained to eternal life, believed.* I know what false gloss you put upon this Text, through your ignorance: You say the original saith thus, *As many as believed, were ordained to eternal life.* And with this false sence you deceived me for a few dayes; but when I searched the Original, I found you

lyers

A word to those that hold Free-will, 88
hyers, for that word is truly translated; and I
have spoken with many poor souls that you have
deluded with these and the like things.

You say, election depends upon qualifications,
and bring these and the like Scriptures, *The Lord
chooseth to himself the man that is righteous*, ne-
ver minding that other text, which saith, *There
is none righteous, no not one*. So then, if he chooseth
none but the righteous, and there are none
righteous, no not one, then he chooseth none. O
ye simple ones, how long will ye love simplicity!
and the scorners delight in scorning, and fools hate
knowledge! If this text doth speak to any such in
England this day, it speaks to, and concerns you
chiefly.

Did you never read with understanding that
text which saith, that we (and all the nations of
the world) are in the hands of God, as clay in the
hands of the potter, who maketh one vessel to ho-
nour, and another to dishonour as he pleaseth? And
if there be any man so impudent to say, as I
have heard some of you say, that then God is
partial: see how *Paul* checks such, in *Rom 9. 19.*
*O man, who art thou that repliest against
God? Shall the thing formed say to him that form-
ed it, Why hast thou made me thus?*

If thou wilt know a reason why the Lord doth
elect some to life, and to pass by others, he is plea-
sed to give thee no other account then this, *Exod.*
33. 19. I will be gracious to whom I will be gra-
cious,

eidm, and I will shew mercy to whom I will shew mercy, and whom he will be hardned.

If thou wilt also know a reason why he will cast some into the pit of destruction, and give to others life everlasting: I answer, God hath no rule to act by, but his own Will, so that for him to do what he willet, is just: and it is just for no other reason, nor upon any other ground, but this, *viz.* because it is his will to do it, and this is the justness of mans actions, to do what God hath commanded or declared that he will have man to do. Now, I say, This is the reason why he will cast some to destruction, *viz.* to magnifie his Justice, or perform his Will determined upon such as do transgress the Law given them, and for this cause is such construction just, because it is that which the eternal Will or Decree hath appointed to follow upon transgression. And after the same sort doth he exalt the attribute of his mercy in the salvation of others, read *Rom. 9.* and thou wilt find most of the chapter spent in disputing this very thing.

Another gross error that you hold contrary to the Scripture, is this, That the soul is mortall as well as the body.

Again, you hold and teach, That if God commanded the Gospel to be preached to all, and Christ died onely for some, then God commands a lye to be preached to the most part of men: And that is Blasphemy, to say that God commands a lye to be preached.

Again,

90. *A Word to those that hold Free-will,*

Again, you ground your own particular faith upon that General Redemption: and if your ground be false, your faith must needs be so; for no good fruit proceeds from a corrupt tree: And wherein doth such faith exceed that of Devils; that believe and tremble.

You say, There is a power in every man to do whatsoever is commanded; a power to chuse, and a power to refuse. You cite that of *Ioshua*, and the like Scriptures: *Behold, I have set before you this day life and death; chuse you whether, &c.* Ergo, (I say you) the people have power to chuse and to refuse.

You say also, that upon your doing, or not doing, depends your eternal blessing, or everlasting cursing: and yet (unless it be in some few things which I have forespoken in your commendation) you are the most unfruitful people that ever I came amongst, except our new *Upstart Wantons*, or *New Notionists*, (to whom I shall speak next.) You spend the most of your time in speaking evil of almost all other Christians that walke not by your rules, and hold not to your errors: you back-bite and reproach them with that bitterness of spirit, as is more sutable to the principles of Heathens than of Christians. I will forbear to speak the one half of what I have been an eye-witness unto in this kinde, in that little time when I was among you. You spend your time to spie a mote in your brothers eye: but when will you

you pull the beam out of your own eyes?

Again, you hold that a man may fall from Christ, or grace: you have often affirmed, that a man may be a childe of God to day, and a limb of Satan to morrow; that he stands by obedience, and not by grace.

When he doth well he is accepted;
When he doth ill he is rejected.

And so, by your errors, our salvation seemeth to depend upon Works; and so the Free-grace of God is nullified, and the obedience of Christ made of none effect; and in effect, you plainly deny Christ.

In a word, you hold more foolish, sortish, unsound, unwarrantable, and uncomfortable points than any Sect; and your conversation is just answerable to your principles; so join both together, and behold their ill-shapen form and fruit.

1. By them both you dishonour God. 2. You grieve his people. 3. You delude the world. 4. You cause the way of Truth to be evil spoken of.

Remember therefore from whence ye are fallen and repent; or else the Lord will come unto you quickly, and fight against you.

Here is the place where a man's heart is new

22
A word to the new Upstart Wantons, that
deny Gods Ordinances: or New Notion-
ists, full of whimsies.

MY friends, I have spent a few dayes, and made diligent search to finde something in you worthy of commendation, that so I might speak to you, as I have to other Churches, taken notice of your Good, and of your Evil. But (my friends) I cannot finde any thing among you but Blasphemy and Heresie, and trusting in lying vanities. Therefore, as *Iohn* said in another case, 1 *Iohn* 1. 3. I shall say to you in this case, *That which I have seen and heard, declare I now to you*: and what I shall now charge you with, I have been an eye and ear-witness of, conversing with you, and being among you. Our Lord *Iesus Christ* speaking to the seven Churches of *Asie* by *Iohn*, discovereth in each of them something worthy of commendation; but when he comes to the seventh Church, the *Laodiceans*, there was not so much as one grain of goodness to be found in her: And yet this Church looketh upon her self as the only excellent Church, transcending all the rest, *Revel. 3. 17. I am rich, and increased in goods, (saith she) and have need of nothing: and knowest not that thou art wretched, and poor, miserable, blinde and naked.*

Here is thy state to a hairs breadth, oh thou new

Noti-

Notionist ; Thou lookest upon thy self as one gone beyond all others in high enjoyments, and that canst live upon God without use of Ordinances, and worship God without forms.

You say the Scriptures are not the word of God.

Some of you have said, The Scriptures will teach you to lie, and steal, you say, God cannot be dishonoured by any action you do.

And some of you have said, The reason why they would not be drunk, is, because they would not waste their money, and cause others to laugh at them, and because it is hurtful to their bodies ; but not for any dishonour to God.

You say, That the Scriptures do not concern you ; that it is only a Declaration of the Administrations that others have formerly been under, and worshipped God in. You say, There are an hundred and fifty lies in it.

You deny the Resurrection of the Judgement, and say, that there is no sin in the world ; but that all actions are alike.

You say, That the highest enjoyment and perfection that a Christian shall have, is in this life.

You make your own wills your rule, and when you are carried forth by them, you say you are carried forth by the Spirit of God.

You say, There are neither Angels nor Devils, but an administration of life, and an administration

tion of death; or one of light, and another of darkness.

When you come together, you spend your time (for the most part) in jesting stories, and carnal merriment; and if any reprove you for it, you say you are carried forth to it.

You speak evil of others that wait upon God in the use of means; you call them *Legalists*, *Formalists*, &c.

Most of you despise to hear any Minister preach though never so excellent a Teacher.

Some of you say, that you can make better Bibles your selves, then that which is made already; saying this Bible is but the opinion of men. You call Prayer, and all other Ordinances, bondage.

You say, if one man kill another, it is God that doth it; yea, you can use deceit in your particular Callings, and say, you do no evil.

You care not for the weak, how you offend them; nor for the strong, if you grieve them.

And you, above all other Sects in the world, cause the way of truth to be evil spoken of, most of the offences are come by you. *Woe be unto you*, as the Scripture saith. The *Presbyterians* hear of your blasphemies, errors, and abominable things that you hold; and because some of you were heretofore *Independents*, and some *Anabaptists*, it makes the *Presbyterians* cry out so bitterly against the *Independents* and *Anabaptists*, thinking

thinking them to be all such as you are ; when I must needs bear witness for them both, they do hate your principles and practices, as they do the devil, the father of them. In a word, you have turned with the Dog to the vomit, and with the Sow to the wallowing in the mire.

Wherefore, If there be any sparks of grace remaining in you ; if there be any consolation in Christ, any comfort of love, if any fellowship of the Spirit, if any bowels of mercies ; then, oh then *remember from whence you are fallen, and repent.* Learn of the prodigal Son, and come back again to your Father : for you have fed a long time upon husks, and your companions have been the Swine. *You have back-slidden from your God ; return to him again ; it may be he will receive you.* Seek meekness, seek righteousness, it may be you may be hid in the day of the Lords anger. Wash you, make you clean, put away the evil of your doings ; cease to do evil, learn to do well.

There are also another sort of people, called *Millenarians*, who hold that Christ shall come, and reign thousand years upon earth personally. But the number of these is but few, (for the most part) but in civil substantials, I shall at present omit saying any thing to them.

A Word to another sort of people that are under none of those Forms.

T Here are also a quarter-part, if not more, of the people of *England*, that are not under any of the aforesaid Forms, neither *Presbyterians*, *Independents*, *Anabaptists*, *Free willers*, nor those upstart men of vanity and empty notions last mentioned, I say, they walk not, nor keep company with any of these, but at a distance.

And these are of two sorts.

The first is a precious, sweet, moderate sort of men and women, looking after, and enquiring into the power and glory of Truth, and Godliness, more then the Form. They clearly see all those to whom I have spoken before, to be in extremes, either towards the right hand, or towards the left, and for the most part, knowing Christ after the flesh; Yet this sort, not under Forms, look on those that are under Forms, for many of them, to be (as indeed they are) members of the same body, whereof Christ is the Head. These men desire to know no man after the flesh, they love no man because he is a *Presbyterian*, neither do they hate any because he is an *Independent*. They desire to have their *moderation* ^{shown} unto all men, seeing the Lord is at hand. As these mens hearts

hearts are tender to all, so their purses are open to all. They desire to be good, more then to be thought so, and esteem the power of godliness more then the form.

Bar secondly, There are another company, and these are the greatest part, that are under none of the aforesaid Forms, who look upon all the rest, and count it strange that they run not with them to the same excess of riot, speaking evil of them all.

The greatest piece of these mens Religion is, to watch for the haltings of the rest. These men and women spend their time (for the most part) in gaming, drinking, back-biting, railing at all others that will not do as they do. These will not join themselves with the *Presbyterians*, because they will not love them; they will not come among the *Independents*, because there they shall meet with reproof; they esteem their liberty more then their Religion; therefore they keep company with those where they may have their liberty.

*A few Words by way of Propheſie to the
downfall of Presbyterie, Independency, Ana-
baptiſm, Antinomians, Free-willers, Vain No-
tioniſts, and all other Sects now extant in Eng-
land,*

*A Word in general to all the Saints, who are under
any of the aforeſaid Forms,*

OAll you ſervants of the moſt high and migh-
ty God, heirs of promiſe, and ſons of Zion!
Look for great alterations, and mighty
changes; ſee what deſolations God will make in
the earth, and look for nothing but the Lord to
be revealed from heaven, which will be mighty
in his diſpenſation, and exceeding glorious in re-
velation, ſtrong and powerfull in operation. He
will bring to paſſe his determination, that is, he
will *deſtroy in this mountain the face of this cover-
ing caſt over all people, and the vail that is ſpread o-
ver all Nations,* Iſai. 35. 7.

If you aſk what this vail is that ſhall be ta-
ken away;

I anſwer: There are many vails, whereof this
is one; Thy knowing of Chriſt and and Chriſti-
ans after the fleſh. As ſoon as ever the Lord took
this vail off our dear brother Pauls eyes,
ſee what change it wrought immediatly upon
him, 2 Cor. 5. 16. Henceforth know I no man af-
ter

ter the flesh, yea, though I have known Christ after the flesh, yet henceforth know I him no more.

Our looking upon men, and loving them because they are under this, or that Form, is a knowing them after the flesh. *Presbyterians* look upon others of the same judgement, worshipping God in the same Form, and therefore love them. But let these speak never so little against their Form, and presently they cast them out of their affections: And also the *Independents*, they know men after the flesh, much after the same manner. And likewise the *Anabaptists* and *Free-willers*, they are veiled with the same vail. And therefore what say to one Sect, I say to you all. You shall speedily receive a total Rout: you have gathered yourselves together, but you shall be scattered, yea, you shall be broken in pieces. Lo, here is Christ (the *Presbyterians* faith) in the Publike Ordinances, therefore highly esteem the publique preaching, and frequent the publike Assemblies.

Then comes in the *Independent*, and taking a strict view of the *Presbyterial* way, sees many disorders amongst them, and so separates himself from them, and joyns himself to those of his own judgement; and so meet in private, saying in effect, Lo, here is Christ, Lo, here is Christ.

Then stands up the *Anabaptists* in opposition to both, and saith, Christ is not with you in publike, nor with the *Independent* in private; but Christ is with us in the Baptism of *John*, Lo, lo, here is Christ.

100 *The downfall of the aforesaid Sects.*

Then comes in he that holds *General Redemption* and *Free-will*, and saith Christ is among none of you all; for you do eclipse his free-grace, and limit his unlimited mercy: for he died for all, but you say it was but for some.

2. The Gospel is to be preached to all, but you say, though he preached it to all, yet he intended it only to some.

3. Whereas we hold, that all should believe the remission of their sins, you say none can believe but a few that are elected, but we hold, that as in the first *Adam* all died, so in the second *Adam* all are made alive. So that, if any perish, let him thank himself; for upon his obedience or disobedience depends his weal or wo; and so God doth neither elect one, nor reprobate another, before he hath done good or evill. Lo, here is Christ, here is Christ say the *Free-willers*.

And so all other sects, Lo, here is Christ, saith one; lo, there is Christ saith another. Wherefore if they shall say unto you, *Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not.*

You have all built your outward house of external discipline upon the sand, and it must fall, because it is not grounded upon the Rock Christ you have made your Communion the ground of your union, and that must fall, because it is not the Lord, but mans building.

Quest. *But how do you know that Presbytery must*

The downfal of the aforesaid Sects. You must down; and Independency, Anabaptism, and the rest of the Sects must down?

Ans^r. I answer, Christ told the Jews, John 8. 56. That Abaaham saw this day, and was glad. Now if Abraham by faith did see the day of Christ coming in the flesh, many years before he came; Why may not I and others see the day of Christ coming in the Spirit, to destroy all fleshly Forms, some few years before it be finished.

But if thou askest, How shall I know that thou propheciest true concerning the downfal of all these?

I answer thee in this case, as the Lord himself answered his people in another case, Deut. 18. 21, 22. If thou shalt say in thine heart, How shall we know the word that the Lord hath spoken, from the word that he hath not spoken?

The Lord there answereth, When a Prophet speaketh in the name of the Lord, if the thing come to passe, it is from the Lord, if it come not to passe, it is not from the Lord.

Again, I have by faith seen all these opinions fallen; and I have heard from many others, that they have seen them fallen also. Therefore, That which I have heard and seen, declare I unto you, that ye might have fellowship with the Father, and the Son in the Spirit: for then, and not till then, you will give over saying, as (in effect) you do, I am of Paul, I am of A-
pollo.

104 The downfall of the aforesaid Sects.

polls, I am of Cephas: Then you will not so much cry up a Form, but endeavour the Power of Godliness.

Deliver thy self, then, O Sion, that dwellest with the daughter of Babylon, Zech. 2. 7. For the Lord shall slay Babylon, and call his servants by a new Name, Isai. 65. 16.

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*A Short Description of a true
Church-State, or Communion of
Saints, that shall stand against all
opposers.*

P*aul* writing to the Church of *Corinth*, be-
seecheth them in the name of Christ, that
they would endeavour a perfect joining toge-
ther, in one minde, and one judgement: and
good reason he had for so doing, for he well
knew, that all joining whatsoever that were
imperfect, were not of God, and so could not
stand. In opposition to all such imperfect uni-
tings, or unsound Communion, he diswades
this Church of Christ from pleading or stan-
ding for parties, and from saying, *I am of
Paul, I am of Apollo, &c*. He doth effect-
tully tell them, They must cease from knowing Christ
and Christians after the flesh, for that must va-
nish.

He doth perswade them not to build upon the
sand; for that will fall. The Spirit of Christ
doth exhort you to give over saying, *Lo, here*

is Christ; lo, there is Christ: for that is unsound, and cannot stand.

That Communion of Saints that shall stand, against which the gates of hell shall not prevail; Let the wind blow, the rain descend, and the floods come and beat upon it, it will not fall; for it is founded upon a Rock; That Communion then is this:

A Communion that doth arise and flow from Union, I say it is a Communion of Saints, arising from a clear apprehension of their union with Saints, 1 Cor. 12. 13, 14. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free: and have been all made to drink into one Spirit, for the body is not one member, but many, verse 20. for now are they many members, yet but one body. Now when a Saint comes to see, that every one in in whom the Lord Jesus appeareth, though in the least measure, is a member together with him in the same body, whereof Christ is the head; then his heart longeth to join himself in fellowship with such who have fellowship with the Father and Son in the Spirit, whether in Ordinances, or otherwise.

He considers, that he, and all the faithful under the whole heavens, have all one Father, all one Mother, all one elder brother, all one calling, all one hope of their calling, all clothed with the same Robe, all enclined to the same work, all united by the same Spirit, all ruled by the same word;

Word; and so he honours them all as the body of Christ, and nourisheth and cherisheth them all as his own body. Oh who can break the links of this golden Chain! Who can throw down this spiritual building? No, no, *the gates of hell cannot prevail against it.* Read, and well consider that in 1 Pet. 2. 5. *Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifice, acceptable to God by Jesus Christ, &c.* Or, as it is in the margin, *Be ye built up a spiritual house.* Go now through all the Shires and Cities in England, and enquire; nay, make diligent search among all sorts of people professing and pretending to Christ, for such a Congregation, that of lively stones hath built up such a spiritual house; and note that Church; it shall never fall.

Oh where is such an Assembly of Saints to be found, as is spoken of *Ephesians 2. 22.* that are built together for an holy habitation of God through the Spirit? Shall I appeal now to thy very conscience, and ask thee, Oh thou zealous *Presbyterian*, Is your Building, which is so much cried up in *England*, such a Building?

Shall I appeal now to thy conscience, O thou *Independent*, and ask thee, Art thou built up for an habitation of God through the Spirit? Dost thou indeed offer up a Spiritual Sacrifice? Me

thinks

thinks there is so much Truth in both the *Presbyterian* and the *Independent*, as to answer in the Negative.

Well then, Hence it is you love one Saint, and hate another, because you are not perfectly joined together; you yet know Christ and Christians after the flesh; you have been joined together in one Form, but not united together in one Spirit.

But the day is dawning before you, and the Day-star is rising in you; and the appearance of which, your Communion shall be in the Spirit, as well as in the Form; and your love shall be to all, as well as to some, and when you are absent in body, (as *Paul*) you will be present in spirit, joying and beholding their Spiritual Order.

Now there are many reasons why the Saints ought to be thus joined together. Take two.

1. Because they are commanded to stand fast in one Spirit, *Phil* 1. 27. And how can they stand fast in the Spirit, if they be not joined in the Spirit?

2. Because that worship wherewith they must worship God, must be a spiritual Worship, *John* 4. 23. 24. *1 Pet.* 2. 5.

And untill Saints are thus joyned together, they are not fitly joined, according to that *Eph.* 4. 16.

Net.

Neither until they be thus united in one Spirit, can they be said to have any fellowship of the Spirit, according to that, *Phil. 2. 1.*

Again, Untill they be thus united in one Spirit, how can they yield obedience to that command, *Ephes. 4. 3. Endeavouring to keep the unity of the Spirit in the bond of peace?* And that they might keep the unity of the Spirit in the bond of peace, see what powerful convincing arguments he brings, *Ephes. 4. 4, 5, 6. There is one body (saith he) and one Spirit, even as ye are called in one hope of your calling, one Lord, one Faith, one Baptism; one God and Father of all, who is above all, and through you all, and in you all.* Mark then (I beseech you) the Lord by *Paul* doth here lay down.

1. The union thou hast with him. 2. The union thou hast with his people; and from both these, as from the ground, he puts his people upon a sweet communion and fellowship, both with himself and his people. Upon this Rock hath Christ built his Church; and the gates of hell shall not prevail against a Church thus flated.

But I have been in communion with all sorts of Professors now extant in *England*, and waded out of one Form into one another; and at last I have clearly found, that much of their building hath been upon sandy foundations. I shall then shut up all with one Word of advice to all.

O ye sons of Zion! behold your union with God, consider also that ye are one, not with some (onely) but with all the Saints ; under whatsoever Form they be. Wherefore; love them all , pity them all, do good to them all ; and as you are united in one Spirit , so let the Word and Spirit be your Rule. When you have gathered your selves together according to the order of the Gospel , chuse to your selves Pastors and Teachers, Elders and Deacons ; make use of all Gods Ordinances, but rest upon none ; look upon them all but as Pipes and Organs through which he conveighs himself to the soul, &c.

An account of the Authors Judgement.

Quest. **B**Ut me thinks I hear some say, what Religion, or (at least) Opinion is he himself of, that hath written this Treatise? He can be no *Presbyterian* ; for he writes against them ; He is no *Independent* ; for he reproves them : No *Anabaptist* ; for he dislikes them : No *Free-willer* ; for he writes directly against them, What then is he?

Ans. I answer, I am a Christian.

You

You will say, So do all the people of England
Christians, and I say, you do not know what
these are, for though there are many
Christians of some making, yet there are a few
yet very few of God making.

But you will say, What are they then, if not
Christians, you will not say, I say, no.

I answer, There are many Heathens and Turks, I
Jews and Infidels, many Cannibals, and Amoy
rites, I Pagans, &c.

But I am a Christian. This name was first
given to the Disciples in *Africa*, who believed

in one God, Father of all, and in one Lord
Jesus Christ, Redeemer of all; and in one

sanctifying Spirit of Grace; I believe that it is in
the Office of the Father to elect, the Office

of the Son to Redeem; and the Office
of the Holy Ghost to sanctify those; and

only those whom the Father hath Elected, and
the Son Redeemed; And I do believe

my own interest in all these; without which
the knowledge of it is nothing. The Father

loves me freely; the Son manifests this love
to me; and the Spirit doth evidence it to me.

The Father loveth me, as Redeemed by his
Son; the Son looks upon me, and loves

me, as being given by the Father, so that to
Redeem, and the Holy Ghost; seeing the

love of the Father in choosing me, and the love
of the Son in Redeeming me, he also sets his

love upon me, and in his love I am, which is the earnest of my inheritance. I believe that God hath his being in himself, and gives being to all other Creatures; and the cause why he made me, was for his own glory; and this end why he elected me in Christ, was, that I should bring forth fruit to him. I know I am not my own; I am bought with a price: *wherefore I desire to glorify God with my body and soul, which are his.* I am diligent to love God, for as often as I love his people, I love him; but also I love my enemies, desiring to let them all to be things, that I might in my place give some. I do believe that I ought to give no just offence to the Jew, nor to the Gentile, nor to the Church of Christ; *wherefore as much as in me lyeth, I endeavour to keep a conscience void of offence, both towards God, and towards man.* I love all, but yet I desire to withdraw my self from every brother that walketh in disorderly. *The knowledge of it is nothing.*

I do believe that I am a servant of Christ, and I do believe that I am a friend of Christ. *The Father loveth me, as Redeemed by his blood.* I do believe that I am a member of the body of Christ. *Heb. 2. in the Father, as being given by the Father to the world.* I do believe that I am in a great Relation to Christ, as the Wife to the Husband. *John 1. of the Son in Redeeming me, he also for his love.*

I do believe that I am a member of his own
body, 1 Cor. 12. 13. I do believe that the Lord takes all the evil
done to me, as done to himself, Zech. 12. 10.

I do believe that I am a joint-heir with Christ,
Rom. 8. 17.

I do believe that I am joined to the Lord and
to one spirit with him, 1 Cor. 6. 17.

I do believe that I have everlasting life already
according to this, John 3. 36.

1. In the promise, Fear not, little flock, for
in your Father's pleasure to give you a King-
dom, to the first fruits, for what is heaven here-
after, but a more full enjoyment of what is be-
gun here?

3. I have everlasting life already in possession
by my head Christ.

I do believe that all this is but a taste of what I
shall be, according to that, 1 John 3. 2. Now
are ye the Sons of God, and it doth not yet appear
what we shall be, but when he shall appear, ye
shall be like him.

The serious consideration of
which, (I doubt not) will draw up my conver-
sation more and more to be in heaven, even
while I remain here on earth.

I do believe that my sins, by Christ, are taken
out of the sight of God.

I do believe that the design of Christ was

to take it away out of my conscience, that
there might be no more consistence of sin, *Psalm*
9. 14.

I do believe that Christ hath taken away
sin, out of the sight of God, and out of my
own conscience; so in due time he will take
away sinne out of my conversation, accord-
ing to that Scripture, *1 Peter 1. 1. 3.* and *Luke*
1. 75.

In a word, I do believe, my past, present,
and to come, are all laid upon, and done away by
Christ, *Ezay 53. 6.*

I do believe, that as there was no good seen
in me, that did cause the Lord to set his love
upon me; so there is no evil that can be done by
me that can cause him to hate me.

~~rebellion of my heart, and guilt of my conscience~~

~~A word to the Parliament, the Honourable~~
~~their Body of the Kingdom~~

I Cannot put a period to this little Voluntary
without one word to you who are members of
the High Court of Parliament. Honoured Widen-
ties, you have begun well, go on, that we may
finde in England, that that was so earnestly
sought for in *Jerusalem*, *Uzza* Gods over-
ruling judgement, and speaking the truth. And then
why may we not expect to be partakers of the
mercy

mercy there promised, A pardoning of the sin, and
in keeping of the Law. Eye the Lord Jesus in all
your doings, and advance his Kingdom; as much
as in you lieth, honour him; and he will honour
you; and endeavour with David to deliver his
Lamb out of the Lions' mouths; for they are
redde in your Fathers eyes; let them be so in
yours. Your undaunted courage, in not fearing
the faces of men, and your executing of Justice
upon all offenders, without respect of persons,
or partiality therein is very acceptable in the sight
of God, for the sound of it is very sweet in the
ears of his People. And as the Saints in Egipt
laboured upon many Perditions at the Throne
of Moses, that God would give you undaunted
spirits, and having by experience found God an-
swering their request by the late actions, as touch-
ing the King and Lords, they are now turning
their Prayers into Requests, for the Almighty to
answer their Prayers in assisting you with the
more difficulty you found in the work, the more
God will honour you for the same.

But, Right Honourable Worthies, What should
be the cause that the people of England, whom
you do represent, say, that they that have chosen
you, and have ever since with their lives, and
estates justified you; What is the reason, that
they, all with one voice, since the death of
our late King, are saying on you, as once the
children of Israel to Moses, after the death
of

of their King, 1 King 12. 46. *Because of the heavy
burden which they put upon the people, Solomon did
you have answered the people as Solomon did,
if not in your words, yet in your deeds, saying,
My little finger shall be heavier than my Father's
loins, and whereas you had a heavy yoke before,
I will make it heavier, and whereas you had
chastised you with whips, I will chastise you with
scourges.* And you expect more to be
answered by you. This is none of our answer but
yours, let me ask you, what means the Excise,
the doubled Contribution, and Free quarter, and
many other grievous Taxations, and Assessments?

And when we consider the time in which you live,
create and continue these devouring Caterpillars,
it doth aggravate your evil, as well as our loss
of the Misery as to instance, *supervening their request*
In a time when our trading at Sea is spoiled,
and our Ships daily lost and taken,
In which our trading by land is almost
decayed, now and then you found in the worst
of times.

In which all sorts of provisions for the
sustenance of our almost starved bodies are
almost to a double price. *be the cause that the*
Though what little Money and Plate we
had, we lent before upon the publick Faith, which
proves a dead Faith, or at least but a *partial*
Faith, for notwithstanding all promises, we re-
ceive none of it back againe, *our late King, and*
In a time, in which many people are
of

it were newly returned to their homes, after but
inherent for a long time from their habitations
and estates, left to the cruel mercies of the aby
versary.

16. In which many thousands have had their
houses burnt to ashes, and cry for help to their
neighbour that have escaped that calamity.

17. And lastly, which adds to our misery more
than all the rest; In a time when we expect a
full deliverance, having by the assistance of the
Almighty power, gotten the victory over all our
enemies, so that we may yet lament in the words
of *Jeremiah*, *We looked for peace, and there is
no good, and for times of peace, and behold
trouble.*

God hath put into your hands a power, if
you have but hearts to make use of it, to take off
these heavy burdens wherewith your friends are
laden.

Are not the Crown-Lands in your hands, and
all the treasures thereunto belonging?

Are not all the Bishops Lands in your hands?

Are not all the Customs in *England* in your
hands, which amount so high?

And also Delinquents Fines and Composi-
tions?

And yet we must have Excise remain, and
Contribution doubled? Is this the reward that
we shall have for all our obedience to you?
O consider, consider, To reward us evil for all
our

our good, it is not sound; and to make your
 friends your foes, it is not safe. Shall I requite
 you with what I know, and that upon a sound
 ground? If the King had gotten the day, and
 all into his hands, as you have; would he not
 have freed those that assisted him, and
 maintained his Army upon the cost of those that
 opposed him? Did not his practice begin to
 testify the truth of this? So tender was he of
 those that assisted him in his extremity,
 And will not you that profess your selves to
 be the servants of Christ; and favourers of his
 people, do as much for Christ, as he for his
 church? Oh then! Oh then! let the cost light
 upon those that were the cause; and they that
 forced you to raise an Army, let their estates pay
 for it, you have but hearts to make use of it, your
 friends are
 laden

Are not the Crown-Lands in your hands, and
 all the treasures therein belonging?
~~Are not all the Bishopricks in your hands~~
 Are not all the Customs in England in your
 hands, which amount to high
 And also Delinquents Fines and Compos-

FINIS
 And yet we have a reward remain, and
 Contribution doubled: Is this the reward that
 we shall have for all our obedience to you?
 O consider, consider, To reward us evil for all
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